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THE CHRISTIAN WORKERS MAGAZINE

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The Illinois Centennial Monument, Erected to Commemorate the One Hundredth Anniversary of the Admission of Illinois as a State in the Union—Logan Square, Chicago

Some Words of Friendly Appreciation

During the Winter Term a number of men and women students were assigned one block each for house-to-house visitation around Grace Methodist Episcopal Church. While instructed to keep in mind the interests of all the churches, they were specially urged to help build up the Sunday-school and aid the Easter revival of Grace Church.

In a letter telling of the results, the pastor of Grace Church, Dr. Earle M. Ellsworth, said:

"Your students who were assigned to us did exceptionally good and thorough work. Our Sunday-school increased by leaps and bounds, many new names were added to the Home Department and Cradle Roll, careless church members were stirred up and several souls were won for Christ. Much of the credit for these results must go to the splendid body of students assigned to us, who through the weeks did such faithful and systematic work. It is a real pleasure to give this testimonial.

"My relations to Moody Institute during my pastorate at Grace Church were exceedingly pleasant."

Another recent letter, addressed to Dr. Gray by the Rev. John Timothy Stone, D. D., pastor of the Fourth Presbyterian Church, Chicago, says:

"The other evening I had the pleasure of looking over carefully the 'Synopsis of Department Reports' of the Institute for the year ending August 31, 1919.

"In going through carefully this outline, as printed, I am impressed more than ever by the earnest, helpful and inspiring work which is being done. * * * No one can review the splendid work which the Institute is doing without being grateful for it and for the fact that Jesus Christ and His Word are being honored in such a definite and real manner."

"I am sending you this letter with no thought of suggestion from another, but as it came spontaneously to me after giving the matter some real personal attention.

"God bless you, and may each year add to the efficiency and lessen the real difficulties which surround such an effort."

We are grateful to these good friends for their encouraging words, and pray that God will use them through this page "to stir up your pure minds by way of remembrance" concerning His work in The Moody Bible Institute and its heavy financial needs.

THE MOODY BIBLE INSTITUTE

153F Institute Place

Chicago, Illinois

THE Christian Workers Magazine

July, 1920

Editorial Notes

This magazine entered the world of literature as the *Institute Tie*, November, 1891. Its publication lapsed for a period, but was revived in a new series beginning September, 1900, with a sub-title describing it as "A Monthly Devoted to the Interests of the Moody Bible Institute, Its Students and Friends."

Another Mile-stone On Our Way

Mr. A. P. Pitt was the editor in those days and Mr. William Norton, the Business Manager.

An editorial in the first issue of the new series explained that it had been revived for three reasons, viz:

(1) That it might be a medium to keep donors and friends of the Institute informed of the work.

(2) That it might be a "tie" to unite students past and present—"a news letter or bulletin."

(3) That it might serve the students "month by month with suggestions and studies."

Thus originally it was to be confined to the interests of the Institute, its students and its work, with no thought of becoming a general magazine. Nevertheless, that first issue, all unconsciously, sowed the seed which germinated into the present plant. It announced that articles would not be sought except from those "who lectured, taught or were in some other way associated in Mr. Moody's enterprises." But as a matter of fact his enterprises were so many and so varied and extensive, that by a process of natural and healthy growth, and as we believe by the leading of the Holy Spirit, rather than any planning of its promotor, the *Institute Tie* gradually expanded into a periodical of larger size, and of a more general type, with a circle of readers extending considerably beyond the students of The Moody Bible Institute.

Gradually these readers began to agitate for a title more commensurate with the scope of the magazine, hence the issue of April, 1909, appeared with the old title but a new description, thus: The *Institute Tie*—The *Christian Workers Magazine*.

At length, in October, 1910, the old title was altogether dropped and the new description succeeded it as a name.

By a strange turn of affairs, however, but still as a result of natural and healthy processes,

that name has now become too narrow, while the earlier one, or one approximating thereto, seems to possess the greater breadth. It certainly now expresses more clearly and positively the principles and purposes for which we stand.

In explaining this, it may be said that the Moody Bible Institute from the time of its founding by the great evangelist and Christian educator, D. L. Moody, in 1886, has ever been a world-wide force for evangelical teaching and service. Moreover, in all these years while it has multiplied itself through its students and its extension work, the grace of God has kept it true to the faith which was once for all delivered to the saints. For this reason it has come about that in these dark days of apostasy it is leaned upon in a sense, and turned to by thousands of earnest and sincere Christians all over the world who never were within its walls, but who are seeking for advice, instruction and comfort. Naturally, therefore, its magazine has an ever-increasing list of subscribers, and from these it is, in part, that a further pressure has now been brought to bear to change its name once more, and to make it more distinctively an organ, or a mouth-piece, of the institution whose spiritual life and power breathes through its pages. In other words, if formerly being tied up to the Institute seemed to weaken the value or limit the range of its influence as a Christian periodical for general use, the opposite is now true; and if it is to tell the most for an inspired Bible, a divine Saviour, a fallen race, a full gospel, and the "blessed hope," the name of The Moody Bible Institute should be formally attached to it, and its standard thus flung to the breeze.

Beginning with the September issue, therefore, we propose to do this, and thereafter the *Christian Workers Magazine* will be known as *The Moody Bible Institute Monthly*.

However, something more is in store, as we intend to change the shape of the magazine as well as its name, so that it will correspond to the standardized form of such periodicals as the *New Era*, the *Literary Digest*, and others. Our object in doing this is to economize space for more reading matter, or to print a good part of our copy in larger and more readable type. It will also make our pages more convenient

and economical for advertising purposes, and give greater opportunity for illustration. We feel sure that our readers will like the change and consider it an advance over the present form.

And last, but not least, we have found it necessary to increase the price to \$2.00 a year beginning with the new series. Until the last moment have we refrained from doing this hoping that conditions would change, but such is not the case. Since January 1, 1917, printers' wages and supplies have increased 100 per cent and the cost of paper 133 per cent, so that no alternative is left.

We are not conducting the magazine for profit, and even at a subscription price of \$2.00 a year a deficit is not unexpected, but it is our duty to keep it at a minimum. The price is low in view of the work put into our make-up and the character of our contributors, and as it will not go into operation until September 1, present subscribers are privileged to renew for one or even five years, at the present rate.

We confidently expect the continued interest and co-operation of all our readers, and especially their prayers, that we may be sustained as faithful and fearless witnesses to the truth until Jesus comes.



In the same mail recently, The Moody Bible Institute received two letters which balanced each other in an interesting way. One was addressed to the Publishing Agent of this periodical, and the other was intended for the Secretary of its Extension Department,

**Two Views
of the
Same Matter**

whose work it is to put evangelists, Bible teachers, and gospel singers into the field. Both letters related to the attitude of The Moody Bible Institute towards the Interchurch World Movement, an attitude which to feel obligated to take has caused it regret, but to which it was impelled by its conception of truth and loyalty to Jesus Christ, and the welfare of the Church "which he purchased with his own blood."

The communication to the magazine is from a college professor in one of the Middle States, who says:

"I have received recently two numbers of the *Christian Workers Magazine*. Today I am in receipt of an invitation to subscribe for it.

"The attitude which you have taken toward the Interchurch Movement, and which some of your followers take toward Christian colleges such as ours, is so absolutely incomprehensible to me that I wish to decline becoming a subscriber.

"I cannot understand why a paper such as yours, which assumes the name 'Christian' can fight against an attempt on the part of the Protestant churches to join forces to advance the kingdom of God on this sorrow-torn world. Why, when a very large portion of the Christian

forces of the world are combining, do you assume the attitude of separatism? How can you expect the support and sympathy of the consistent members of those churches?

"Yours very truly,

That intended for the Extension Department is from an executive officer of one of the larger Christian denominations, and contains a request for a number of Moody Bible Institute graduates, or under-graduates, to co-operate in a plan for extensive instruction and inspiration to pastors about evangelistic work, "men who know the Bible and whose evangelistic work will have a large element of Bible teaching in it." In the closing paragraph the writer says:

"I have rejoiced as I have learned of the growing power and influence of the Institute and of its teachings within the bounds of our church. We have a very large element of ministers and laymen who are quietly holding fast to the truth, and who constitute a strong anchor for the church as she is tossed about in the cross currents of world plans and policies which have been presented to her for adoption as against the apostolic policy for the church of Christ.

"I think we will absolutely put down and out the notorious Interchurch World Movement program, the organization of which is financially down and out now, and I hope it will never recover; for the success of an organization founded on such principles as those which it put forth, would mean a long delay and hindrance in the progress of a truly apostolic Church.

"Cordially yours,

To continue a little further, we wish to say that we are in receipt of a number of letters on the Interchurch Movement, pro and con, such as were published in our May issue, but we believe we have given enough space to that subject at present, and will ask our correspondents to pardon us if their communications do not appear.



Expert card players know how to manipulate a pack of cards so that by partially bending them in the hand and then releasing them they can be made to shoot across

**Sowing the
Seed**

a room, and a converted gambler of whom we have heard, uses this method for shooting into pool rooms cards of invitation to church services. As he passes an open doorway, he sends in a dozen or more to be picked up by the patrons. Sometimes he substitutes tracts for the advertising cards, his idea being to print on both sides of the card, so that no matter which side is up its full message will be in view.

This same gentleman has observed that men seldom throw away a text of Scripture. Therefore, he not only prints such a text on his cards, but as a change from the usual form of tracts, he occasionally secures cheap copies of the New Tes-

tament, tears apart the leaves, and passes them out. He has discovered that many men look these over, and if they do not read them at the time, they carry them away to be read at another time.

We recommend the example of this earnest and consecrated soul-winner, who is an insurance solicitor by the way, and does considerable railroad traveling. His bag is always packed in such a way that his Bible is as easy of access as his rate book, and his supply of tracts as his insurance literature. His business, like William Carey, is preaching the gospel, and he sells insurance to pay expenses.



Five speakers on the use of the Bible in the public schools have been sent to Illinois by the National Reform Association at the request of

the interdenominational com-

**The Bible in
the Schools** mittee on the Bible in the schools of Illinois and of the State W. C. T. U. to aid in the campaign on behalf of compulsory Bible reading in the schools.

These speakers include Dr. James S. Martin, general superintendent of the Association; James S. McGaw, of Los Angeles, Calif., its general field secretary; Dr. A. A. Samson, of New York City, and Dr. J. Renwick Wylie and W. McClean Work, of Pittsburgh, Pa.

They are available without charge on Sabbaths and week nights, a free-will offering being taken at the close of their addresses to aid in the expenses. Their services may be secured by addressing the National Reform Association, Pittsburgh, Pa.



This year marks the 300th anniversary of the landing of the Mayflower at Plymouth Rock and the coming of the pilgrims to America,

which was a movement of the

**Landing of
the Pilgrims** greatest significance to the history of the times. It has

been well said that the Mayflower carried with her the moral destinies of the world, for the pilgrims were in profound sense the pioneers of civil and religious liberty. Their confidence in the Bible as the revealed Word of God, their faith in popular government and popular education, and their sense of obligation to man, as well as God, made their sacrifices worth while.

To recover the sense of the value of these principles, and to make the spirit of the pilgrims the basis of an appeal to heroism, Christian consecration, and political purity, are the chief objects for which an organization has been formed, known as the American Mayflower Council, for which our co-operation is desired.

Further information may be obtained by addressing the executive secretary, Rev. Charles W. Gulick, 105 East 22nd Street, New York.

"What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war.
They sought a faith's pure shrine!

"Ay, call it holy ground,
The soil where first they trod!
They have left unstained what there they found,
Freedom to worship God."



The anniversary of the founding of this nation is an appropriate time to emphasize the patriotic duty of an honest facing and acknowledgment of what expenditures are right and necessary, and what are wrong and unnecessary, in this time of unprecedented strain and stress.

Not long ago Mr. Leffingwell, assistant secretary of the treasury of the United States, in an address before the Academy of Political Science at New York, uttered a terrific arraignment of the reaction and waste which have seized on the American people, and which he pronounced as the cause for the present economic evils now threatening us. "Liberty Bonds and Victory Notes," he said, "were never meant to be used as spending money, and their misuse in that way is the primary reason for the fall in price of those securities.

"Since Armistice Day," he continued, "the world has not only failed to make progress towards the restoration of healthy economic life, but in fact has receded further from a sound position. Hence, effort is being made, first here and then there, to improve the condition of some of the people at the expense of all of the people. For plain living and high thinking we have substituted wasting and bickering, and are enjoying high living at the same time that we grumble at the high cost of living."

As Christian citizens, let us reconsecrate ourselves at this time to God and the highest welfare of our nation. Let us work and save, produce more, and consume less. Remember that the treasury department has adopted the issue of War Savings Stamps and Treasury Savings Certificates as a permanent policy, and that there is no easier and safer investment in dollars and cents than these.



We have been asked in common with other Christian periodicals to appeal to our readers to pray publicly and privately for grace and protection to be given to Christian people of the Near East, and especially

**Pray for the
Armenians** Armenia, and for the establishment of a government among them that will guarantee permanent safety.

These people continue to be outraged and murdered with impunity, according to the safest

authority, and while it may not be the duty of the United States to accept a mandatory for them, we can still beseech God on their behalf, and continue to send practical help to them in the way of foodstuffs and other supplies.

We may do more. By addresses, resolutions, press articles and personal letters to our national representatives, we may help to strengthen a public sentiment that will influence the stronger nations of Europe to do what lies in their power towards the establishment of a government among them, based on the principles of justice and freedom.

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Members of our churches who are to be in Europe during the coming summer are asked to visit the Protestant churches and institutions in France and Belgium, and

Christian Tourists in Europe to make their arrangements with the Comite Protestant Francais, M. Andre Monod, secretary, 8 rue de la

Victoire, Paris, France; and the Comite Belge d'Union Protestante, Dr. Henri Anet, c/o Eglise Chretienne Missionnaire Belge, 11 rue de Dublin, Brussels, Belgium.

Advance information, with handbook, may be obtained on application to the Commission on Relations with France and Belgium of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York City.

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We are pleased to pass on the information concerning this old, established and honored publishing house of London, that of recent date several important changes

Morgan and Scott have occurred in its organization. Mr. G. E. Morgan, who

since 1908 has been chairman of the company, has relinquished that position, though both he and his son, Mr. S. Cope Morgan, remain members of the board of directors.

Mr. Robert Caldwell has been appointed

chairman, and in conjunction with Mr. G. Wilson Heath will act as managing director. Dr. F. B. Meyer and Pastor D. J. Findlay retain their positions as directors.

The general management of the business will be conducted by Mr. James Roy, with whom is associated Mr. F. E. Monk as deputy manager. These have for years held responsible positions with the company, and will carry out its best traditions.

+ + +

In our February issue we asked our readers to suggest a new name for this magazine, promising a payment in money to the author of the title which we might ultimately "Give Us" select from those offered to us prior to April first. Also, in order to stimulate effort, we promised to compensate the authors of the next most desirable titles as determined by our Publishing Board.

As a matter of fact, the title we have chosen was suggested in our own Board, and we fear that the unhappy genius who suggested it will not get a cent for it, as a prophet is not without honor save in his own country. However, the titles which came the nearest to the one chosen were "The Moody Bible Institute Magazine," "The Moody Bible Institute Herald," and "The Moody Bible Institute's Monthly Magazine." The first named was suggested by Mrs. C. R. Douglas, 310 West Ward Street, Versailles, O., the second by John W. Langston, 542 S. Dearborn St., Chicago, and the third by Miss Theresa Johnson, 2030 Maple Avenue, Evanston, Ill., to each of whom our Publishing Agent is mailing a check with our thanks and appreciation.

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The death of Rev. Handley G. C. Moule, D. D., is an event of such interest to the evangelical Christian world that a somewhat extended notice of this distinguished

The Bishop of Durham man will appear in our August issue.

The Threefold Deliverance

By Rev. James M. Gray, D. D.

Who delivered us from so great a death, and
doth deliver: in whom we trust that he will
yet deliver us.—2 Cor. 1:10.

God hath delivered me,
His Son on Calvary
Bore my iniquity,
And I am free!

God doth deliver me,
Giving me victory
And blest security,
Keeping me free!

God will deliver me,
And through eternity
Serving Him joyfully,
I shall be free!

Glory and praise shall be,
Adorable Trinity,
Now and continually,
Offered to Thee!

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"Sons of God" Marrying the "Daughters of Men"

Editorial

IN THE preceding article we have seen that Spiritism in one of its forms was directly responsible for the flood. The "sons of God," who took to themselves wives of the daughters of men" (Gen. 6), were evil angels, who entered upon that intercourse, the offspring of which were the "Nephilim," "the fallen ones," the mighty heroes of antiquity. These in their turn, presumably, furnished the ground for the stories of the loves of the gods and demigods of classic lore.

The proof of this being presented, as well as corroboration by the ancient Jewish synagogue and the greater number of the early Christian writers, it remains to more fully consider the objections raised against it on the ground of the nature of angels, and the teaching of our Lord in Matthew 22:30.

I

Is the Angelic Nature Spiritual and Immortal?

It is said, for example, that an angel is altogether spiritual and immaterial, and hence such implied intercourse is impossible.

To this it might only be necessary to reply, (1) that even if it were true, even if the angelic nature were such, it could not change the fact stated in the text, that "the sons of God" took to themselves wives of "the daughters of men" the offspring of which were as described. Nor could it change the fact that "sons of God" is a phrase everywhere in the Old Testament used of angels, and not men. That is to say, faith does not wait to learn the possibility of a thing before it believes it. It believes it on the evidence presented, assuming its possibility until the opposite has been shown. In this case, however, "impossibility never can be shown until an exhaustive knowledge is possessed of all that is possible to angels in the line of sinful degeneracy within the powers bestowed upon them at creation." (Kurtz, quoted by Fleming, p. 89.)

(2) This leads to the remark in the second place, that no one is qualified to say just what the angelic nature may be, because no one really knows. On the other hand, the implications are against the spiritual and immaterial idea as shown in our former articles dealing with the biblical representations on the subject. Angels have appeared to men in human form, and have been taken for men, and have partaken of food like human beings.

It may be said that these were instances where God wrought miracles to produce the phenomenon, and hence that they furnish no standard for judging of what angels in rebellion might do.

Granted, but what right have we to suppose a miracle? The Bible being silent on the question, why should we introduce it, especially when we know that the working of miracles on God's part is reserved for great emergencies.

Moreover, angels themselves may work miracles, as we have already seen. What about Satan's assumption of the body of a serpent in Eden? What about the magicians notwithstanding Moses in Egypt? What about the beast with the two horns in the book of Revelation (13:11-15), and "the spirits of demons, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. 16: 13-14)? Angels do not possess power to create something out of nothing, which is alone the prerogative of God, but they may be able so to combine existing elements as to form for themselves bodies similar to the human.

(3) It may be seriously questioned whether there is any being in the universe who is simply spiritual and immaterial, except the Infinite Himself, who is above and beyond all time and space. Isaac Taylor in his *Physical Theory of Another Life*, takes the position that the idea of an absolutely incorporeal being is irreconcileable with that of a finite creature, because anything created can subsist and work only within the limits of time and space, and corporeality confines the creature to such limits. It is God only who exists above and beyond these limits. In other words, an embodied state of some kind is indispensable to a finite mind, whose faculties cannot otherwise come into play or produce effects.

(4) As Fleming reminds us, should all these views still be unsatisfactory, there remains the fact that human bodies have been possessed by evil spirits, which may have been the case here. Through the medium of such bodies thus possessed, "the sons of God" may have had the intercourse referred to. Indeed this has been the opinion of some of the older commentators, and is suggested as early as the *Clementine Homilies* (Hom. IX). It is a very simple, and yet sufficient solution of the difficulty, for we are taught in the Gospels that the powers and faculties of the human being thus possessed were completely controlled, intensified and directed by the demon, or else that the two natures, in some incomprehensible manner were interfused and the weaker overborne by the stronger.

The remarkable physical proportions, the superhuman strength and the evil disposition of the Nephilim would be the natural effects of

such a power imparted to human beings by fallen spirits. Nor would such possession necessarily involve the suffering of physical and mental evils to which demoniacs of the Gospels were subjected, for Satan can transform himself into an angel of light, and no doubt his emissaries would conduct themselves in a way to accomplish the object they had in view. (*The Fallen Angels*, p. 95.)

(5) One more supposition is still to be considered, namely, that "the sons of God" in their spiritual nature, or at the most in some kind of subtle, ethereal body, or with the appearance of a human body, might in some incomprehensible way effect what the text in Genesis declares to have been the fact. Augustine in the *City of God*, (book XV,) thinks this possible; and so also does Dr. Henry More, an English divine and philosopher of the seventeenth century (*Mystery of Godliness*, book III, chap. 18), and the Rev. Theodore Campbell in the *Irish Ecclesiastical Gazette*, 1867, all quoted by Fleming. Of course this involves difficulties of its own, and is not presented as a solution, but merely as a supposition worthy of consideration. Those who wish to consider it further will find a good deal of information in a book easily accessible, known as *Earth's Earliest Ages*, by G. H. Pember, pp. 205, 213, 375-391, edition of 1885 (Armstrong, New York).

We quote a paragraph or two from this work: "Spiritualists teach that all will marry in the next world, if they do not in this; and that true marriage lasts through eternity. The natural inference is that the true spouses of some are already in the spirit land. And to such an extent is this inference followed out that many are reported to be receiving visits and communications from those spiritual beings with whom they are to be united forever. The ceremonious marriage of a woman to a demon is a thing not unknown in the United States."

Pember mentions a book called *An Angel's Message*, claiming to be communications from a spirit to an English lady, his destined bride for eternity. The demon-lover describes himself as the spirit of a man of deep religious feeling, who, during his sojourn in the flesh was accustomed to visit the house of the lady's father, though at that time he found no attraction in her. In the course of years he died, as did also the mother of the lady. Soon after the decease of the latter her daughter began to receive communications understood to come from the mother, in the course of which the demon-lover is introduced, and thereafter inspires the medium (i. e. the lady in the case) himself. It is she who, under his inspiration and control now pens the following:

"She who writes these lines is my wife more than may be thought possible by those who have not had a similar state opened in themselves. She is not so as to her natural body, but she is so as to her spiritual body. For 'there is a natural

body, and there is a spiritual body.' The one is within the other as a kernel within a shell."

"But this state can come to the outward perception of those only who are open to spirit-intercourse. No others can perceive, during their life in the world of nature, that which belongs to the spirit alone. This state constitutes mediumship; for she who is mine is not only a writing medium, but she is also susceptible of very palpable impressions of my presence with her. We are one; and she has received the assurance of that truth by other means than the merely told so in these writings."

There is much more to the same effect; but that which we have quoted is sufficient to unveil the danger which may be threatening many.

II Marrying in Heaven

It remains to speak of our Lord's words in Matthew 22:30, and the parallels, where in rebuking the Sadducees, He says:

"Ye do err, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

Two ways of meeting this objection in harmony with the foregoing have been suggested. One is to say that Christ is speaking of the holy angels only, from which no inference is to be drawn as to that of which the same beings might be capable if fallen from their original state. The other is that He is stressing the word "heaven," meaning that they do not marry in heaven, but saying nothing as to what they might do under other circumstances or in a different environment. The first is the view of Kurtz, the theologian, and the second that of Nagelsbach, the commentator, in the Lange series.

But is either hypothesis a necessity? It is true that angels always appear in the Bible as masculine, never feminine, the former being the gender used of beings in whom sexual distinctions do not exist; but is it inconceivable that the germ of such distinction may be latent in their nature?

Man, for example, was not created to sin, and yet he had in his constitution the capability of sinning, a capability which came into operation in his departing from the ordinance of the Creator. In like manner it is thought, the germ spoken of as a possibility in the angelic nature might be unfolded as a result of wilful departure from the original condition of existence, and the sinking to a lower and unnatural state in apostasy from God.

One author quotes *Paradise Lost*, book I, where Milton names the chiefs of the fallen angels after the idols of the Canaanites and others, and of some he says, they bore the names

"Of Baalim and Ashtaroth, those male,
These feminine; for spirits, when they please,
Can either sex assume, or both; so soft
And uncompounded is their essence pure."

Final
analogs
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Finally, following Kurtz again, there is an analogy seen in the resurrection life of man. In this world he has the distinction of sex, but that which is beyond, i. e. in heaven, he will neither marry nor be given in marriage, but in that respect be equal to the angels. Therefore, is it unlawful to infer that, in the event of the

angels falling, by their own wilful act, from the higher to the lower sphere of existence, a degradation of their nature, analogous to the elevation in the other case, may take place, and that thus might be developed that power which belonged to the lower grade, but of which the principle always existed in the upper?

Christianity Without the Resurrection

By Canon H. P. Liddon, D. D.

A Vermont reader asked us for an article on the value, importance and necessity of the resurrection of our Lord. We did not wish to re-publish one that appeared in our pages sometime since, neither did we have time to prepare one. But we are thankful to be able to print this sermon of the one-time eloquent Canon of St. Paul's, London, which will be blessed to all who read it.—[Editors.]

If Christ be not risen, then is our preaching vain, and your faith is also vain.
1 Cor. 15:14.

The text carries us at a bound over a quarter of a century from the resurrection of Christ to listen to discussions about it in one of the active centers of Greek life and thought. It takes us to the Christian schools of Corinth, and Paul is pointing out to some ready, but not very far-sighted disputants the consequences of their denying the Christian doctrine of the resurrection of the dead. "How say some among you that there is no resurrection of the dead?" To deny this doctrine in the block—so the apostle argues—is to deny that Christ Himself has risen. If He has really risen from His grave, it is impossible to say absolutely that there is no such thing as a resurrection of the dead, since here we have a representative instance of it.

There were, it seems, some at Corinth who did not shrink from encountering this argument by denying that even He, our Lord Jesus Christ, had really risen. To these persons the apostle points out, that, however unconsciously, they are in point of fact giving up Christianity altogether. If Christ was still in His tomb, the errand of the apostles to the world, and the obedience of the faithful to the doctrine which they preached, were equally based upon a vast illusion. "If Christ be not risen, then is our preaching vain, and your faith is also vain."

I

It is pretty certain that the persons with whom Paul is arguing this matter were not converts from Judaism to the faith of Jesus Christ. Whatever may be said of those Jewish freethinkers, the Sadducees, a religious Jew or a Pharisee had no difficulty whatever in professing his belief that the dead would rise. He had always believed it. How strong and clear this Jewish faith was, in an age before the coming of our divine Lord, we see from the account of the martyrdoms in the *Book of Maccabees*. Those pious Jews died under the hand of the persecutor, firmly believing that they would rise again,

And when Paul was arrested in Jerusalem and placed before the Sanhedrin, he knew how to strike a chord which would at once enlist the sympathies of the majority of his hearers:

"Men and brethren," he cried, "I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question."

The appeal was successful. "The scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God."

Unwelcome to the Greeks

On the other hand, to the pagan Greek the idea of a coming resurrection of the dead was not merely novel; it was unwelcome. It was opposed to current Greek conceptions about the condition and destiny of the dead. To an ordinary Greek it would have seemed a materialistic way of stating the very shadowy possibilities of a future existence which alone presented themselves to his mind. So palpable and literal an assertion, that man would live once more an unmitigated life, in his body as well as his spirit, would have repelled the Greek. For the immortality of the soul itself, although an original truth of natural religion, appears in Greek literature only as a fugitive speculation; elegant and pathetic as its rendering at times undoubtedly is.

Indeed, the resurrection of man's body lay altogether beyond the frontier of customary Greek habits of thinking. When Paul began to preach the resurrection at Athens, his hearers missed his true meaning so entirely as to suppose that the word which expressed it was the name of a new deity. "He seemeth to be a setter-forth of strange gods," they said, and this "because he preached unto them Jesus and the resurrection."

And when these deeply rooted prejudices were carried by converts from Greek paganism into the church of Christ, they contributed largely to form the systems of fantastic error which took definite forms in the second century after Christ, and are collectively described as Gnostic. Ten

years after writing to the Corinthians Paul mentions to his pupil and legate, Timothy, two Greek teachers at Ephesus, Hymenaeus and Philetus, "who concerning the truth have erred, saying that the resurrection is past already." These persons would seem to have wished on the one hand to keep the language of the apostolic church, but on the other to get rid of its meaning and substance. They accepted a resurrection; but it was a past resurrection, not a resurrection in the future; a moral resurrection of the soul, not a literal resurrection of the body.

Shell, but no Kernel

This, you observe, was the Greek feeling, in secret rebellion against the faith, but not wishing to come to an open rupture, and so attempting an explanation which might hold to the terms of a Christian profession, and at the same time reject the realities which those terms were meant to convey.

At Corinth we see the same feeling at work; but the Corinthians were recent converts, and they did not all of them know what a revelation from God meant and involved. They thought that it was much like one of their own philosophies, something to be reviewed, discussed, partly accepted, partly rejected, at their pleasure. There was much in Christianity that they liked and accepted without difficulty, nay with enthusiasm. But "the resurrection of the dead" some of them at any rate could not tolerate.

They asked, in contemptuous scorn, "How are the dead raised up? and with what body do they come?"—as if such questions had only to be raised in order to show all sensible people how absurd it was to expect an answer. Their difficulties about it arose out of their physical speculations, their theories about the universe, their ideas of the nature and destiny of beings.

But they did not imagine that in denying the resurrection of the dead they were trifling with essential Christianity, or doing anything more or worse than rejecting a coarse dogma of Jewish origin.

Trifling With Christianity

This was the state of mind with which Paul is dealing in the text: and his first object is to oblige his readers to understand what their words really came to. In all matters to some extent, in religious matters especially, people use language without weighing its meaning; without asking themselves how much it involves and whether it will carry them. The Corinthians who denied "a resurrection of the dead" would like to have confined themselves to discussing a presumed physical impossibility of anything of the sort. Paul cuts them short by saying, "If you mean what you say, you mean that Christ Himself never really rose."

If any of the Corinthians were prepared to accept this consequence, they probably did not see why they could not deny even the resurrection of Christ, and yet somehow continue to be

Christians. They did not wish in terms to give up Christianity. They may have flattered themselves that they still retained a firm hold upon all that was really essential in it; that they had only given up legendary additions to the simple story of the life of Christ; additions which their Greek science had pronounced impossible.

They were willing to believe in a Christ who displayed before the eyes of men a perfect example; who did many works of wonder and of love; who taught a heavenly doctrine; who died a cruel and shameful death. But the assertion that, being dead and buried, "He rose again on the third day, according to the Scriptures," was, they thought, a superstitious, although an apostolical, addition to the simple truth. It was no part of the fragment of Christianity which approved itself to their order of intelligence as being really fundamental; and they dismissed it as unimportant, if not untrue.

No Christianity At All

It is to these persons that Paul says solemnly, "If Christ be not risen, then is our preaching vain, and your faith is also vain." Paul will not allow that this faith in a Christ who has not risen from His grave is any Christianity at all. According to him, if it is a religion at all, it is another religion; it has nothing really to do with the faith preached by the apostles.

These Corinthians might still talk about our Lord Jesus Christ. They might still claim the honors and the risks of the Christian name. They might even imagine that they only differed from the apostles in being more clear-sighted and better informed, without being less tender-hearted and devout. But Paul will allow nothing of the kind. Do not let them deceive themselves in a matter of such momentous import. To deny or ignore Christ's resurrection is to abandon Christianity. It is to give the very core and heart of the faith. The beliefs that remain may have an interest of their own; but it is the sort of interest which belongs to a corpse. It may remind us of the past, but it has no longer any place in the land of the living.

II

Why, it may be asked, should this be the case? Why can not a man be a true Christian believer who rejects the resurrection of Christ? How is it that the rejection of this truth can make vain or empty the faith which still clings to much else, but denies this particular doctrine?

1. The answer is, because *the resurrection of Christ is the foundation fact on which the Christian creed rests*, in a believing soul. If any of the apostles had been asked how it was that they knew that Jesus was the promised Messiah, the eternal Son of God, the Saviour of the world, by whose teaching and example men were to be enlightened, by whose blood men were to be redeemed, to whom all the children of men were bound to pay the homage of their obedience and

their love—the answer would have been, because the Lord Jesus rose from the dead.

Read through their sermons as reported at the beginning of the Acts of the Apostles, and observe how they base the claims of Jesus Christ upon the fact of His resurrection, the fact to which they themselves bore a personal witness. In their eyes the resurrection of Jesus was God's visible interference with the order of nature in order to certify the true mission and claims of Jesus. Our Lord Jesus Christ, indeed, had appealed beforehand to this very certificate. The sign which He had given to an unbelieving generation in proof that He came from God, was that he would raise the temple of His body from the dead in three days.

Earnest of the Future

2. But the resurrection does not merely light up the past: *it is an earnest of the future.* It is the warrant that Christ will come to judge us. When Paul has told the Athenians that God has "appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained," he naturally reflects that a critical and sceptical audience will ask what proof there is to allege in favor of so startling an announcement. Accordingly he adds, "He hath given assurance unto all men, in that he hath raised him from the dead."

The apostles when preaching the faith, were like those architects who make a stone roof of wide area depend for its support on a central pillar. They know that the pillar is strong enough for its work. They were themselves appointed to be witnesses of the resurrection; and they never met the world without bearing their testimony. They knew that if the resurrection were sincerely believed, all else in the Christian creed would hold good. They knew also that if the resurrection of Christ was rejected, nothing else could be received at all in the long run.

Suppose, for instance, that one of these Corinthian rejectors of the resurrection had said, "I am not a man to believe in Christ's resurrection, but I do not wish to reject the benefits of His death." The apostle would have asked, "What benefits do you mean?"

Otherwise No Value in His Death

What becomes of the death of Christ if it was not followed by His resurrection? It at once descends to the rank of a purely human event. It does not differ in character from the death of any other high-minded and disinterested man for a cause to which he is attached. It may still have—undoubtedly still has—the importance of a great example; of devotion to truth, to charity, to justice. But the language which the apostles use about it, and which Christendom has ever believed, becomes at once unmeaning.

Why should the death of a mere man, whose body has mouldered in his grave, be a power in earth and heaven, mighty to cleanse from guilt,

and to win for the sinner pardon from God? Paul's bones rest somewhere in or near the great city where they slew him, some thirty-five years after his Master's death. But who could speak of Paul as dying for his followers, or for "the ungodly," or as "bearing their sins in his own body," or as being set forth as a "propitiation through faith in his blood?" Who would dare to say that Christians are "reconciled to God by the death" of Paul, or that by him they had "received atonement," or that Paul is a "propitiation for their sins, and not for theirs only, but also for the sins of the whole world," or that Paul "gave himself a ransom for all?"

Every believer in Christ feels the shocking profanity of applying this language to any other than the divine Redeemer.

But Why Is It So Profane?

Because it is the divine person of Him who died on Calvary, which gives such meaning to His atoning death. "Ye were not redeemed," exclaims Peter, "with corruptible things, as silver and gold," or, indeed, with the blood of a merely human victim, "but with the precious blood of Christ, as a lamb without blemish, and without spot." "If God," argues Paul, "spared not his own Son, but freely gave him up for us all, how shall he not with him also"—it is the inevitable Christian inference,—"freely give us all things?"

But then how do we know that the sufferer on Calvary was God's own Son? The answer is, by the resurrection. The resurrection, if I may dare so to speak, put the death of Jesus Christ before the world in its true light. It was an immense reversal of *prima facie* appearances. What had looked like a defeat was seen to be a triumph. What seemed the execution of a condemned criminal was recognized as an awful transaction, having immense results on earth and in heaven, throughout all time. If Christ "was crucified through weakness, yet he liveth by the power of God."

The Keynote of Apostolic Teaching

The resurrection had lifted His death to a higher or rather altogether different level from that of any human sufferer. But then if the resurrection is denied, all the apostolic language about the atonement becomes a tissue of mystical exaggerations, which, as applied to the death of a mere man, are worse than unintelligible. This consequence the Corinthians might not have seen at once. But at any rate their faith in the atonement was already undermined by their disbelief in the resurrection of the crucified Christ.

But suppose the Corinthians to say, "Very well, we will give up the atonement, but we will continue to believe in the beauty of Christ's language and example. This, after all, is in our opinion the essential thing in Christianity. The rest may go; and we shall not, perhaps, be the worse for losing it."

Here Paul would have explained that in

order to recognize the beauty of Christ's language and example, there was no necessity for faith, properly so-called, at all. Faith is the acceptance of the unseen upon sufficient testimony. It is a venture, warranted indeed, but not by experience. Its proper object is something which does not lie within the range of our experience.

No Need of Faith

You and I do not need faith, or anything but ordinary judgment and common moral sense, in order to do justice to the good sayings and good actions of any one of the many excellent people who may be named as having died some twenty or thirty years ago. We know enough about them, on very good evidence, to enable us to give full play to our admiration, and we admire them accordingly. It would be absurd to call them objects of faith.

Certainly Paul would have said that faith, by which the soul takes possession of the invisible, is not wanted for any such purpose as these Corinthians might have pleaded. But might he not have gone a step further? Must he not have pointed out that to deny the resurrection, and at the same time to profess to admire the words of Christ, or the example of Christ, is really impossible? Did not our Lord more than once, when challenged for a sign or warrant of His claims, say that He would be put to death and rise again the third day? There is a precision in the announcement which forbids figurative interpretation of this language, as if, forsooth, it could be satisfied by the remote triumph of His Name or doctrine, while His body mouldered in the grave. No, it is impossible to admire some of his best-attested words if His resurrection be denied.

No Example to Admire

Let me add, that it is impossible to admire His example. Upon what kind of ground can we explain or justify His inviting the love and trust and homage of all those pious souls who thronged around Him, if in reality He was not more than one of themselves; if He had not in Himself some sources and supplies of strength which were more than human?

"We preach not ourselves," says His apostle; but He, the Master, says, "I am the way, the truth, and the life"; "Come unto me, all ye that are weary and heavy laden"; "I am the light of the world"; "I am the true vine"; "I am the good shepherd; all that ever came before me are thieves and robbers." The constant, reiterated self-assertion of Jesus Christ,—in the face of His own precepts about the beauty of being humble, and self-forgetting and retiring,—is to be explained by the inward necessity laid upon Him by His divine personality of which His resurrection was a visible witness to the world.

To deny His resurrection, and His character, as we have it in the Gospels, requires "reconstruction" if it is not to be met by the moral sense of

a man with a judgment very different indeed from that of sympathy and admiration.

III

These are some of the grounds on which Paul would have maintained that if Christ be not risen, the faith of Christians is vain.

But observe the character of his arguments; it is an argument from the consequences of rejecting the resurrection. Elsewhere he proves the resurrection directly. It may be inferred from the words of Jesus, from the language of prophecy, above all, from the actual experiences of actual eye-witnesses to be counted by hundreds, and many whom living when Paul wrote.

A Trenchant Argument

Here Paul says, "See what will happen if you reject Christ's resurrection. You will have to give up your Christianity altogether. If Christ be not risen, our preaching is vain, your faith is also vain. You Corinthians are in a dilemma. You must go forward or you must go back. You must either believe with us apostles in the resurrection of Christ, and in the resurrection of the dead (which is its consequence), or you must fall back into the darkness from which you emerged at your conversion."

This is a kind of argument which—if it were not being handled by an inspired apostle—we should describe as trenchant. Plainly it is meant to cut discussion short, and to bring matters to an issue by a short and easy method.

Paul feels that something must be said which will not be forgotten. He feels as when he told the Galatians—"If ye be circumcised, Christ shall profit you nothing," or, "If we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," or the Corinthians, "If any man love not the Lord Jesus Christ, let him be anathema maranatha." It was in this same state of mind, with this same general intention, (that, namely, of rousing dull minds by some vivid statements to see how matters really stood) that he wrote, "If Christ be not risen, then is our preaching vain, and your faith is also vain."

It may be urged that arguments of this kind are inconsiderate and unsuccessful. Do they not crush out, with their relentless logic, the still surviving faith of weak but inconsequent believers? Do they not forget Him who would not quench the smoking flax, or bruise the broken reed?

And, secondly, do they always succeed? Do they not rouse opposition—almost resentment—among persons of independence of character, who are not therefore hostile to religion? May they not entirely defeat the object with which they are used, when of the alternatives presented the one is taken which was really designed to make the other inevitable? The lever breaks in the workman's hand, just as it is being applied.

The Apostle Justified

This, it must be granted, is true enough of the

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employment of such arguments in a great many cases among ourselves. No doubt there are writers and talkers who take pleasure in forcing people, as they say, to be consistent; whatever may be the kind of consistency that is enforced. These writers and talkers are like a reckless man who rides at full tilt down a street full of children at play. They are thinking only of their own feat and prowess, nothing of the consequences.

Often, indeed, the employment of such intellectual weapons is very cruel: they leave wounds and doubts in tender minds which are healed only slowly or never at all. They may be very fine feats of reasoning. But like the sports of ancient kings, they are indulged at the cost of the defenceless and the weak. Too seldom indeed do many speakers and writers, in private and in public, track out the effect of their inconsiderateness in the shattered hopes and the distressed consciences and the weakened resolves which are really due to it!

But, granting this, it does not by any means follow that arguments like that of Paul—"You must believe more than you do, or you will cease to be a Christian"—are not sometimes necessary and charitable. They are like critical operations in surgery, which no one would undertake or undergo without adequate necessity, but which are sometimes necessary to saving life.

Everything depends upon the spirit in which, upon the purpose with which, an argument like this is used. It may be used as a vain display of personal power, as a means of achieving intellectual victory. In this case nothing can well be more criminal.

It may be used in a spirit of true charity, in order to save a soul which has wandered into dreamland, and mistakes the pictured forms of its own fancy for the eternal truths. In this case nothing can be more charitable. The knife may be employed by a scientific surgeon to save a patient's life by a timely operation; or by a bungler, who is only thinking of his professional reputation; or by a burglar, to cut a man's throat.

Paul, who watched with such tender solicitude over the brethren in Rome and at Corinth, would never have forced his hearers or readers to choose between the acceptance of one particular doctrine and the rejection of the Christian faith, unless under the pressure of a stern necessity. He had fully reckoned on the risks. He knew what the effect would be on those whom he addressed. He would never have placed them in the dilemma unless he had been satisfied that they loved their faith better than their speculations, and that they would accept the resurrection of our Lord Jesus Christ when they found that to reject it was to reject Christianity. A serious logical operation was needed, but the apostle knew that the patients could bear it.

IV

There are two practical considerations which present themselves.

1. *Reflect how dangerous it is to pick and choose in the things of God.* It is not too much to say that some persons who would be distressed at the idea that they were bad Christians have no idea at all of the truth that the Christian revelation, if accepted at all, must be accepted as a whole. They speak and think as if, in approaching the truths which God has set before us through His beloved Son, they were like intending purchasers entering a store, perfectly at liberty to select whatever might strike their taste or fancy, and to reject the rest. The question of believing or rejecting belief appears to them a matter to be decided by personal bias or inclination; although, of course, in reality this is as unreasonable as it is irreverent.

Unreasonable, because all really-revealed truth rests on exactly the same grounds, and recommends itself equally to perfectly-balanced mind; and irreverent, because to reject any part of revelation is virtually to tell the divine Revealer that He has set before the mind of His creature that which is either unnecessary or incredible.

At the same time, it is true that some truths may be rejected with less ruin to the entire fabric of faith than others; just as certain limbs of the human body may be amputated without destroying life, although they impair its perfectness, while others,—the head, for example,—cannot be parted with, without instant death. Thus, too, mistakes may be made about the doctrines of grace, or the meaning of large portions of Scripture, without necessarily leading to fatal consequences.

But to reject the resurrection is to cut at the root of Christian belief; it is to cease, as far as thought and faith go, to be a Christian at all. A Christ who never rose from his grave is not the Christ of the Bible or of Christendom. Such a Christ has nothing in common with our living and adorable Saviour, except the name.

2. *Ask yourself, What does the resurrection of Christ mean to me?* How much of my life, of my thought, of my resolve, is influenced by it?

Put to yourself the supposition,—for a Christian the impossible supposition,—that it was untrue. What would you have lost? Try to estimate the difference in your thoughts and lives, which the absence of this truth would involve.

We know what the loss of a near relative would mean to us. We can calculate the effect by thinking over our habits throughout the day. We know what the reduction of our income to such or such a sum would involve, in the loss of comforts, or in our means of doing good.

Suppose It Were Untrue?

What then would be the effect upon us of the withdrawal, if we could conceive it possible, of the doctrine of the resurrection of Jesus Christ from the Bible? How would it affect our hold of other Christian truths? How would it change our thoughts about the future, about the world unseen, about death, about all that is to follow after death? How would it touch our thoughts

and feelings throughout each day, as they move around the person of an unseen but present Lord and Saviour?

If we get this question honestly answered, we may form a tolerably fair estimate of the value of our faith in Christ's resurrection at this moment. If we do indeed believe that He is risen, that stupendous faith does and must mould thought, feeling, resolve, in very various ways. If we do believe that He is risen and living, then we know that to part with this faith would affect the life of our spirits, just as the extinction of the sun's light and warmth in the heavens would affect all beings that live and grow on this earth.

If Jesus risen is indeed the object of our faith, then our religion is not merely the critical study of an ancient literature, but a vitally distinct thing; it is the communion of our spirits with a living and divine Being.

It is faith in the resurrection which marks our present relations to Jesus Christ as altogether

different from those which we have to the famous dead who have in past years filled the thoughts and governed the history of mankind.

At the beginning of this century, Nelson and Wellington were names second to none among the men who claimed the attention of the world. Where are they now? Their ashes moulder beneath our feet. Where are they now?

Their disembodied spirits are awaiting, we know not exactly where, for the hour of the Judgment. But where is Jesus Christ? He, risen from His grave, arrayed in His glorified manhood, is seated on the throne of heaven; He is the meeting point and center of the vast empire of living souls; He is in communication, constant and intimate with millions of beings, to whom by His death, and His triumph over death, by His persistent and exhaustless life, He is made wisdom and righteousness and sanctification and redemption.

Yes! to believe in the risen Jesus is to live under a sky which is ever bright. It is to believe that He is "alive for evermore, and has the keys of hell and of death."

The Sanctuary Viewpoint An Exposition of Psalm 73

By H. W. Waters, Ph. D.

HOW times change! But let us not make the mistake to suppose that human nature changes. There are events peculiar to each passing century, but the characteristics of the human race in all the centuries are the same. The men who lived in these centuries were all men of like passions with ourselves.

Each century has had its good and its bad rulers, its law abiding and lawless people, its rich and poor, its profiteers and its philanthropists, its heroes and cowards, its apostles of peace and its apostles of war, its godly and ungodly men.

We may then conclude that we can with safety and profit draw lessons from the experiences of those who lived in former times, no matter how remote, for having trodden the thorny path of life before us and struggled with the same human passions they are competent to teach us.

"For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers; (for we are but of yesterday, and know nothing, because our days upon earth are a shadow;) Shall not they teach thee, and tell thee, and utter words out of their heart?" (Job 8:8-10.)

Who Asaph Was

We will now draw attention to the experience of a man who lived approximately thirty centuries ago. What stupendous events have passed into history during that time! Yet we

would go back to the experience of Asaph for a much needed lesson.

Asaph was a God-fearing man, one of the religious leaders of his day, but there came a time when he neglected to enter the sanctuary of God. The spiritual fervor of his former days had given place to a routine worship from a sense of duty instead of the spontaneous outflow of a heart welling up and running over with love. His spiritual vision had become dim. He found himself more and more engrossed in the things of time and sense.

There were in his day, as in ours, fools who said in their hearts "there is no God," and others who lived as though there was no God, who had "no fear of God before their eyes." Amongst these were the prototypes of the modern profiteers; those who made the "Ephah small, and the shekel great" (i. e. they made the measure smaller and increased the price). These men prospered, and by reason of their wealth were able to escape many of the troubles that fell to the lot of the poor, therefore they became puffed up with pride and violent toward those beneath them.

"For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish. They

are corrupt, and speak wickedly concerning oppression; they speak loftily" (vv. 4-8).

Prototypes of Today

There were in those days also the prototypes of the modern blind leaders of the blind, who "set their mouth against the heavens, and their tongue walketh through the earth," whose daring utterances in denial of the word of God were published throughout the earth as are the blasphemous utterances of their modern followers of our times.

As a result of the violence, the oppression, the pride, and the blasphemous utterances of these men of the ancient world, the people of God returned to the house of the Lord, not with a cup running over with joy, but with the "waters of a full cup wrung out of them." Viewing their bitter experiences with the ungodly oppressors from the natural standpoint, they were led to doubt the omniscience and even the existence of God. They say, "How doth God know? and is there knowledge in the Most High?" "If God knows that these things are going on in the world, would he not instantly smite those who oppress and rob us, would He not stop the mouths of those who so openly blaspheme His name by swift and terrible destruction?" "But," they continued, "it apparently does not pay to serve God, for we do not prosper as do these ungodly men, they are increased with riches; they have more than heart could wish, whilst we continue to struggle on in poverty."

How Faith Is Shaken

Into this train of reasoning Asaph himself had fallen as we gather from this pitiful lament, "Verily I have cleansed my heart in vain, and washed my hands in innocency. For all day long have I been plagued, and chastened every morning."

But the worst of it was that in this condition of mind he could no longer faithfully testify to the generation of God's people, for his faith in God was shaken.

Let us listen for a moment to his sad confession: "But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked."

He perceived that the ungodly did not suffer as the righteous and that the wicked increased in riches. He had almost accepted the philosophy that greatness is only achieved through wealth, and that as the end justifies the means, wealth should be secured at any cost. He could not now testify for God with a good conscience as he had done formerly, and he was too much of a man to preach in God's house any theory that was not thoroughly supported by God's word. This we learn from his statement, "If I say, I will speak thus; behold, I should offend against the generation of thy children."

Two Ways Open

What a painful position he was in. He could no longer preach the old message with the old time fervor and his conscience pricked him when he thought to preach of his later experiences and reasonings. He was now in a painful position, as he confessed, "When I thought to know this, it was too painful for me."

What a dangerous juncture he had reached! To the human mind there were but two ways open to him. He could follow and teach the reasonings of his own heart, which would appeal to the hearts of many of the people, whose faith, like his own, was wavering. By taking this course he could no doubt have secured for himself a great following and reputation, for, he had but to set his mouth against the heavens and his tongue would walk through the earth.

Or, in order to make it easier for his conscience he could leave God's house and service. By taking this course he would not so badly offend those who had maintained their integrity towards God.

These were the two ways open to his soul. How many in the days of declension in which we live have reached the same juncture and passed along one or other of these ways to their eternal shame and the destruction of many souls!

The Recovery

But which course did Asaph take? Neither, for there was one other way open, God's way; fortunately, that was the way he took. He went into the sanctuary of God and there humbly poured his heart out to God, with the result that his difficulties vanished for he then saw things from God's viewpoint. How wonderful and yet how solemn was the view God gave to him in the sanctuary! "When I thought to know this, it was too painful for me; Until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places: thou castest them down to destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh. So, O Lord, when thou awakest, thou shalt despise their image" (vv. 16-20).

No longer was Asaph envious of the wicked, instead, as he looked back upon those wanderings of his heart, he had to confess with humiliation and trembling, "But as for me, my feet were almost gone; my steps had well nigh slipped."

And as the fuller realization of what might have happened had he not turned into the sanctuary of God came upon him he immediately confessed, "Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant: I was as a beast before thee."

Then came the realization of the loving kindness and care of God. "Nevertheless I am continually with thee: thou hast holden me by my

right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee."

This is followed by a thorough appreciation of the unreliability and unworthiness of the human flesh and heart.

"My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

"For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

"But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works" (vv. 26-28).

Our Lesson in the Premises

The fundamental lesson as taught by the experience of Asaph is, that there are two viewpoints from which all things may be viewed,

the human and the divine. That, viewing things from the human viewpoint we shall become perplexed and may even be led to renounce our faith in God and Christ. That, if we view things from God's viewpoint we shall see all things as they really are. Further, we shall see ourselves as we really are, and shall be weaned from the things of the world and led to rely not upon our own reason, but upon the word of God.

Finally, that we can only see things from God's viewpoint by continually entering God's sanctuary. We must find time to enter the prayer closet often if we are to be kept from the false reasonings of our own heart and from the bewitching snares of the Devil and his emissaries who go to and fro as wolves in sheep's clothing.

May we as individuals so live that we can with Asaph truly exclaim, "But it is good for me to draw near to God." "Truly God is good to Israel, even to such as are of a clean heart."

Why I Do Not Believe the World Will Be Converted

By Rev. William Jobusch, B. D., Pastor, Presbyterian Church, Eveleth, Minn.

Revelation 1:20: The seven stars are the angels of the seven churches.

THIS subject has been so ably handled from a scriptural standpoint by men like Drs. Gray, Scofield, Gaebelein, and others that I will not touch upon it at all. I will simply show that what these men have advanced in theory, is correct in practice "on the firing line" from the experience of a busy pastor, who has a church in the midst of foreign speaking people where he could rightly be called a foreign missionary; and so close to the lumber camp evangelism that he might rightly be called a home missionary; and also an angel to a self-supporting English congregation.

This subject is especially needful at this time as Americans are living in a fool's paradise of hope, since the liquor traffic has gone and prosperity is found in nearly every home. Some ministers are believing the millennium has come and most church members think it cannot be very far away, since one of man's worst enemies in this country is now under the iron heel of the United States Constitution.

Having been a reporter on a daily paper for three years, a law graduate, reared a Catholic, and for eight years a pastor and a careful reader of denominational magazines, I am in a position to judge far better than a man in the editorial chair, or the class room. Having gone through the seminary as well as spending a little time in a Bible school, I have stood at a distance and taken observations from a neutral rather than

a controversial standpoint. Here are my reasons and deductions:

1. The Protestant Church Will Fail Numerically

Children born into Protestant homes scarcely reproduce themselves after being removed one generation from their immigrant ancestry. One of the most prominent pastors in Minnesota with a church of one thousand members has a Sunday-school of four hundred. Being asked the reason, he said, "My people have no children. Over half of the boys and girls in our Sunday-school are gotten from outside families." According to former President Roosevelt, it requires four children for a family to reproduce itself, allowing for those that die in infancy, and those who cannot have children. Those who live in Catholic communities can see where this will lead.

The statistics on church increases in membership at Washington, D. C., cannot be trusted, as a church will take a man from another church and report it as receiving the person "upon confession of faith." This has frequently happened in our community where families of different denominations have been received into a church belonging to a particular denomination.

2. The Five-year Program Now Being Adopted By Leading Denominations Accomplishes Nothing

A tremendous noise is being made in the papers of the country about immense sums of

money raised to show "an enlarged program." This is meaningless to those who know. Suppose a church gave one thousand dollars to missions five years ago, and by this special program is giving two thousand dollars to the same cause this year—is that an advancement? The great commercial agencies of Dunn and Bradstreet will show that during this same period the cost of materials and living has advanced over one hundred per cent, and within the next five years, before the program will have been completed, living will have advanced another one hundred per cent. In other words, it costs twice as much to build a mission house or school as it did five years ago. Where is the advantage? Can the church possibly keep up with this advance of prices? In Scotland where there is the most highly educated and orthodox ministry of any Protestant body in the world, you can find ministers back of ribbon counters, supplementing their living. These men are Greek and Hebrew scholars. Every day ministers in this country are entering other lines of work. They love the Lord as much as ever, but their people do not love Christ enough to double their income. A person who five years ago gave twenty-five dollars per year to the work cannot be made to give fifty dollars without the hardest efforts. A pastor, acknowledged as the finest Hebrew scholar in his presbytery, is working for seventy-five dollars per month. Of course, he is advanced in years but has a family.

3. The Interchurch World Movement Is Correcting a Symptom But Leaving the Disease

I have personally been a hearty supporter of this movement, and will continue to be, provided they restrict their membership absolutely to evangelical bodies. That it will remedy present denominational conditions is not to be hoped even in the far future. The Episcopal church, will not give up apostolic succession; the Lutheran will not give up church forms; the Methodist "loves his episcopacy" and Arminianism; the Baptist will insist on immersion baptism; the Presbyterian is wedded to his "precedent and democracy." I am criticising none of the denominations, but the second and third chapters of Revelation are borne out by every day's experience and observation.

4. An Age of Pleasure Is Upon Us

Ministers and editors denounce autos, theaters and the movies, but never so forcibly as in the past year. The most conservative and devout church-going people are quietly but surely weaned away from the Lord's day service by the deceitfulness of pleasure. They finally wind up in open opposition to the church and spend their summers picnicking and fishing on Sunday. One person said, "To have done in the past what I am doing now would have shocked my senses." But it no longer shocks.

The most interesting sermon cannot give the

action required by the movie fan. Pastors from all parts of the country say that their young people instead of staying for the evening service on Sunday slip out to the picture shows after their exercises in the young people's society. An organist in a certain church was always exacting to begin the evening services on time. She would even start the prelude before the minister arrived. He learned later that for two years she had been going to the last show in the movie immediately after the evening service.

The dance today cannot any longer be questioned as a source of evil. Even the police say they cannot control it with an officer in each corner of the hall. They are now out-and-out immoral. Our churches are polluted with it and a prominent pastor who drew lines against the modern dance, in a few months saw his young people's society of one hundred and fifty members ruined. Of course, after this, the officers felt they needed a change, not in the young people, but in the pastor.

No automobile factory can supply cars fast enough to satisfy the demands. Millions of dollars for pleasure, but only pennies for missions! The church is still a beggar at the doors of the world, in "No Man's Land."

5. False Doctrines Are Increasing

In Milwaukee, the Christian Science churches cannot contain their crowds, even at the mid-week service. In Minneapolis, seven of the most handsome Christian Science structures were built and paid for, before the ground was broken. Evangelical pastors find their churches empty while false cults fill their edifices. Men known as out-and-out atheists unite and accept a cult with more ridiculous doctrines than the wildest fables. In a Serbian community there was no such opposition, as it was flooded with booklets of Haldeman, Dixon and Biederwolf, on the subject.

Dr. Jowett says that the churches in England are empty since the war, and another leader has said that England is "Spiritualism mad." Those who know this country and its delight in fads will soon find the same condition here. Ouija boards are found in many homes, and they are now being used in evangelical Christian homes "for the fun of it." Later what was creed in Ephesus will become practice in Rome. Fun leads to reality.

6. Most Great Institutions and Systems Today Are Anti-christian

The hope that the younger men would be less harsh on the working man than their fathers is an idle dream. They are chips off the old blocks—only a little larger. One son, who has already risen to influence and power, said, as he brought down his fist on the arm of his mahogany rocker, "The working man has us by the throat now; we will get him later and repay him for his tyranny."

Many large colleges and state universities are just as bad. It is reported by one who is a graduate, that in * * * Seminary they teach orthodoxy, while in the college they teach atheism. I recently visited the greatest university in the west. Evolution is taught just as it was twenty-five years ago. Printed signs, all over the bulletin boards, read like this: Stag Smoker; "Freshman Dance Tonight; Sorority Smoker Tonight." Men can drink, go to houses of prostitution, girls can be out all night with questionable company—nothing is said. In one rooming house the matron said that the freshmen and their girls carried on in a way not fit to print.

In one of our big and leading denominational colleges the registrar said that half of the students signed up as being in faith Christian Scientists. This college is strict, does not permit dancing, and has a chair with an orthodox professor in the Bible department.

7. The Human Race Has Degenerated Morally and Spiritually During the War

A young man, who went out from one of the finest homes where bad habits were unknown, made a friendly call on his pastor while on furlough, and sat in his study with a big package of cigarettes in his pocket and one in his hand ready to light. Why not? Did not the Y. M. C. A. supply them with the materials to cultivate this habit? Who dared say a word against the Y. M. C. A. at that time? Since then who dares say a kind word about the organization when a sailor or soldier is present? A Christian soldier told me that eighteen women approached him for immoral purposes in the streets of Paris in one day just before returning. Men in groups gambled before their officers and chaplain, violating both civil and army laws. A Christian doctor said that in his camp fifty thousand syphilitic men were treated.

8. The Present Alarming Situation

Labor is wild everywhere against capital. Men in the American Legion believe that the corporations had much to do with forcing President Wilson into war, while the Republicans were trying to hold him back. Such a reaction has taken place among American Legion men that one captain said in a commercial club meeting that out of the twelve hundred men in his post he could not get one man to be seen in a parade or on the street in uniform. They marched as they promised, but all wore civilian clothing. After all the churches have done for these men, few have darkened its doors. These things show the state of mind in which the public is at present. We are sitting on a volcano and all that is now needed is a leader,—"the man of sin," to unite all these forces.

Our country which once boasted itself of liberty and freedom of speech and press has

gotten now to where a man dare not open his mouth even in the pulpit against existing evils. They even sent a committee to investigate the Interchurch Conference at Atlanta because they criticised the mine operators and asked for an investigation into living conditions in the mines.

Until five years ago the writer believed that the church would triumph in the world. He did not preach or teach this truth but felt possibly that the premillennial thinkers might have placed too much emphasis on this point and so be mistaken. With the present world conditions and the Jews returning to rebuild Zion, there is no excuse for any minister or Christian to make a mistake on this point. The "reckless optimism," as Dr. C. I. Scofield calls it, has no longer an excuse. The entire world systems, ecclesiastical and commercial, are doomed. Iniquity is multiplied; the love of the many waxes cold. 2 Timothy 3:1-7 gives a true picture of the life of today. Pray for the "angels of the churches" who are holding out the lamp of life, so that the "called out," the only mission in God's plan for this age, may soon be complete.

"SOUP, SOAP AND SALVATION"

The man who made the words of the above title famous was Rev. Daniel C. Batey, who suddenly died in the LaSalle Street Station in Chicago, as he was returning from the Methodist Episcopal Conference at Des Moines, Ia., May 24, 1920.

"Dan" Batey was converted under the preaching of Rev. C. P. Meeker, now Director of the Practical Christian Work Course of The Moody Bible Institute, at the Bible Rescue Mission, 626 W. Madison St., about twelve years ago.

In his earlier life "Dan" had been a distinguished civil engineer. Falling under the power of sin, he spent eleven years as a common "bum," but his conversion was genuine.

He established a mission at 710 N. Wells St., and later went further south on the same street, afterwards on S. Wabash Ave. He was an ordained minister in the Methodist Episcopal church, and was about to open a home for men when he was suddenly called to his reward. Some weeks before his death he had spoken of the intimation that his physician had given him that he might suddenly die.

With Jerry McAuley and Harry Monroe "Dan" Batey was a witness of the saving and keeping power of Jesus Christ, because he was saved from the guilt and power of sin, and was faithful to the end.

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"Fishing for Boys!"

By Fred A. Spiller, Director of Boys' Work, Calvary Baptist Church, New York City

A SHOUT! A scuffle! and round the corner tears a group of dirty, ragged boys, with a policeman in full chase.

As you step aside from these "rowdies" and "toughs" you are glad that your boy is not as these.

Farther uptown on a desirable corner lot stands the big church where you and your boy attend. And on this particular evening when you are downtown and see these boys your church stands dark and idle.

When your boy is restless during the service, or when he manages to slip away from your side to the basement, or outside, you do not worry.

Did you ever smell the odor of musty cigarette smoke in a church basement? Did you ever notice a group of boys coming furtively from the vacant lot in the rear of the church or up from the basement?

What Is Your Church Doing for Boys?

Why call attention to these things? Because I wish to raise the question as to what your church is doing for the boys. Not only your boy but "the boys," all of them, collectively and individually. For there is a connecting link between your church, your boy, and the boys in the downtown section. The boys smoking cigarettes in the basement of your church and the lads making the policeman swear are brothers, and unless your church is planning for both boys with a full understanding of both their needs and a sincere desire to help them both, then you are not facing the boy problem. So I am asking what your church is doing for them.

I am asking this because I love your boy. I like his clean, manly face. I admire his noble, courteous bearing, and I am troubled at his waning interest in church and Sunday-school.

Also, I love those boys of the street. I like their daring and their courage. I admire their loyalty to one another, and I enjoy and sympathize with that spirit of fun and joy that gleams in their laughing eyes, and that all the weight of environment cannot crush.

You may perhaps ask if it is necessary to do anything at all. You may think, if not say, that the boys of the street are beyond reaching, and that your boy will pass through a period of restlessness and settle down later. This is not so. The boys of the street *can be won, are being won, must be won*. Your boy may come back but the chances are against it. It has been said that eighty per cent of boys leave the Sunday-school before they are through their high school course and the majority never return.

A Boys' Work Director

In order to reach the boys there should be in each church at least one man devoting his entire

time to their interests. A boys' work director will soon be recognized as necessary to a city church as a pastor, an organist or a choir.

He should be a man, who, above all else, loves boys. Every boy should be to him as his own brother. He must see and love the boy that lies beneath the exterior of clothing, condition and habits that have been placed upon him by environment. He must be willing to spend and be spent for just one boy. Is it worth it?

Well, what is a boy worth anyway? It may be that he will spend many an afternoon with only one boy. Talking with him, playing games with him, going out together or doing anything that will create and strengthen a bond of mutual interest between them.

Suppose that one boy were your boy and that he spent an afternoon or two a week with him; then, when your boy comes upon one of the stormy places of life he will find that somehow in these hours together he has come to regard this man as his friend and he will be telling him in confidence of his difficulties. You may never know just what passes between them, but if you are wise you will rejoice in the squared shoulders and glistening eye of your boy, proving that he has not sought a friend in vain. Was it worth it? Yes, indeed, even for just one boy.

Attractive Bait

But this is not all there is to reaching the boy. The fisherman needs bait, and it is the duty of the church to provide that also.

There should be a room set aside for the boy's exclusive use in his work. Not that stuffy old basement room that nobody else wants. Give him the best room in the church that is at all available.

No! I did not say give him the best room for the boys to tear to pieces. It is a wrong supposition that anything given over to boys is inevitably destroyed. Give the director the best room you have that he may instill unto the boys, along with other things, a love of the beautiful, and that he may the better and the more easily win the boys. They, as much as anyone else respond to atmosphere, and it is vitally important if you would make a boy respect property that you accustom him to the use of property worth respecting.

The room should also be tastefully, neatly, and practically furnished and decorated. Try the effect of one or two of Hoffman's works of art upon the mind and soul of the boys. Equip the room with a few quiet games, books, and a table or two, and perhaps the start of a museum. Then place the boys' worker's desk there and let him keep open house and encourage the boys to drop

in on him for a chat, game, read, etc. He and the boys will do the rest.

But friendship, after all, is a slow growth. It must come from little seeds carefully sown and wisely fostered. So, while the room and its equipment are necessary, there must also be the larger group and the wider influence where the seeds of this friendship will be sown and from which the boys will drift into the closer relationship.

Organized clubs and classes will meet this need. The meeting of the social, educational or industrial club will give the boys the first touch with the leader and bring him into their confidence. This, also, should be thoroughly and properly equipped. We should remember that here we are bidding for the attention of the uninterested boy. In the public schools and elsewhere he is accustomed to adequate equipment.

Developing the Boy's Nature

The nature of the work done and the organization should be elastic. It should differ with every club in almost every place. Great as they are, neither the Boy Scouts, the Woodcraft League, the Boys' Brigade, the Knights of King Arthur etc., are universal in their appeal to boys. The leader should study his boys and use that which is best fitted to their individual natures and needs. In some big city churches it will be possible and wise to have more than one kind in order to appeal to and reach more than one kind of boy.

Whatever the club, it should leave room for the proper development of the boy's nature. His desire for self-expression should be provided for in the club organization. The election of boy-officers and the giving to them of as much of the responsibility as they can care for will give the boys training in leadership and self-control.

Then there is the instructive side. The boy is really and truly athirst for knowledge of the right sort and in the right form. With a large assortment of crafts to choose from, such as manual training, brasscraft, basketry, printing, poster designing, wireless, etc., it is not hard to find something to appeal to every boy's desire to learn and do.

Then there is the play spirit. If you want order in your club and respect for your club property and room, allow a place for the play spirit. A rough-and-tumble room will solve problems of fidgets quicker than a set of by-laws. If the play spirit can come out naturally and unrestrained in its proper place, it will not be always cropping out at the wrong time and place. Athletics and games should have as large a place in the club program as the equipment will permit.

The Spiritual Side

Then the spiritual side. The club should not merely amuse and attract. While, of course, the most of the character building can be done most effectively by the "zone" method, yet

every club meeting should contain something to help the lads in the great battle with life. Some talk, some verse, some story that will make him valiant and strong to fight his many foes. Gradually and best of all lead up to Him who saves and is best able to help the boy, and in whose name he can conquer.

With the leader and the equipment there is still one thing more for the church. And that is co-operation. He will need volunteer helpers for the club meetings and he should have plenty. He should also have the support of the home and the church in prayer. Founded on prayer the work is sure of success.

If the church will pray as it should, provide the worker, and give him the right and necessary equipment unstintingly, the boys will begin to come in amazing numbers. Boys are always to be found where things are moving, and true to their natural instincts they will not be content to remain at the outside of the crowd, but will worm their way to the heart of things, to find the cause of the activity; and if the work is properly founded on faith and prayer, they will find there what the boys of Galilee found at the center of many a crowd—that Jesus is the heart of it all.

Then, as they come to see and know Him, they will, one by one, follow the example of the little fisher lad, and give Him their all, and He will, as before, accept and use it for the blessing of many.

THE PESSIMIST

Nothing to do but work,
Nothing to eat but food;
Nothing to wear but clothes
To keep one from going nude.

Nothing to breathe but air;
Quick as a flash 'tis gone;
Nowhere to fall but off,
Nowhere to stand but on.

Nothing to comb but hair,
Nowhere to sleep but in bed;
Nothing to weep but tears,
Nothing to bury but dead.

Nothing to sing but songs;
Ah, well, alas! alack!
Nowhere to go but out,
Nowhere to come but back.

Nothing to see but sights;
Nothing to quench but thirst;
Nothing to have but what we've got,
Thus through life we're cursed.

Nothing to strike but a gait;
Everything moves that goes;
Nothing at all but common sense
Can ever withstand these woes.
—The Dotted Line.

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Anarchism in America Or, The "Reds" and Their Relatives

By Rev. Grant Stroh

It is the desire of this Magazine to keep its readers informed as to movements and events of contemporaneous history, and to aid them in taking the Christian view of things. Hence the present article. Many of the facts are taken from articles and editorials in a recent number of *The American Review of Reviews*, but the material has been recast and new material added.—Editors.

WHEN formerly we read of anarchy it made little impression upon us—it was so far away. What mattered it to us if it was in Russia? Yet even today when the "Reds" have started to invade America, the people of the United States as a whole seem little concerned. Few realize that the free institutions of America are actually threatened and endangered.

We need no longer be in the dark as to the objective of the anarchists. They are against everything that is good and that we hold dear. They would not only confiscate the property of the rich, but also of the moderately thrifty. In a communalist society each individual must be on exactly the same equality as every other individual. Recognition of property rights and the general sense of morality must be broken down.

Lawless and defiant, the radicals have been, and are conducting a propaganda against the church and all religions, and against the institution of the family. Their circulating libraries contain works well-worn, attacking the institution of marriage and the worship of the Christian God in any form. Prostitution is extolled and the virtuous woman laughed to scorn. It is claimed such libraries are to be found in nearly all radical headquarters.

Against the Government

Communists hold that our government, organized for the protection of the people's property and personal rights, and for freedom of religious worship, must be destroyed. The Haymarket riot in Chicago, years ago, was the first outbreak of the criminal anarchists in our midst. Two of our presidents and many public officials have been assassinated by them. Of late the mails have been used with this intent. Ingenious and skilful use of chemicals and mechanical contrivances have become altogether too common, but they have served to temporarily arouse the public to the evil that is in our midst.

However altruistic their claims may be with regard to the well-being of the masses, the end of communism is to overthrow our industrial system, disestablish our government, destroy home and church, and place governmental and industrial power in the hands of men who by nature and training are ill-fit for the use of it.

That we may wisely combat the growing evil of this thing we must know its methods of working. The underlying method is that of sowing the seeds of discontent and violent revolution. To this end much "Red" literature is used, always of an inflammatory nature, appealing to prejudice and passion and the greed for power.

This literature is handled or distributed by the various anarchistic organizations. It is usually prepared in the languages of the foreigners who compose these organizations. Having suffered injustice under European governments, many being anarchistically inclined before immigrating to this country, ill-informed about this government to which they have come, it is easily seen how acceptable much of this propagandist literature would be.

Taught in Day and Sunday-schools

In some centers schoolhouses have been used during evening hours for the dissemination of anarchistic and revolutionary ideas. In the city of Rochester revolution was openly preached in some of these meetings, and plans made for the wholesale distribution of a letter written by Lenin to the workmen of America, urging the violent overthrow of our government.

It also has been discovered that in many of our public schools, even including our universities, many teachers have been teaching extreme socialistic and revolutionary doctrines. In the city of New York, and possibly elsewhere, there are a number of so-called Sunday-schools, in which the Bible and Jesus Christ are openly attacked, and the children are taught the principles and the spirit of anarchy.

A systematic campaign has been conducted among the colored people of this country for the purpose of inciting class hatred and organizing them into revolutionary societies.

In and about Archangel the Communist Party of Russia was actively engaged in circulating propagandist literature among the American soldiers, inciting them to renounce the service of the United States, and upon their return home to join the movement to overthrow the government.

Adoption of New Methods

The most recent information obtainable as to the methods of the Russian Communist

Party, which is the Bolsheviks' official title, is that they no longer export agitators to other countries to kindle the fires of revolt. Instead, the method now is to import from other countries the native-born, though crude product of Bolshevism, bestow upon him certain finishing touches in Moscow, and ship him back home thoroughly equipped to handle his inflammatory propaganda.

This work of training in Russia is conducted by the Third International, which has no official connection with the Soviet government. The Third International, with headquarters at Moscow, seeks to represent and unite communist groups the world over. It does not seem to be succeeding with the English and French groups, and would not with us, were it not that our communists are so largely composed of foreigners.

Remedial Action

Thus far our government has done little towards ridding the country of anarchists save to "keep tab" on them, and recently to arrest and prosecute those who are known to be dangerous to the well-being and safety of society and openly hostile to the government. Some hundreds have been deported after due legal procedure. This has seemed the wise thing to do, but nobody can regard it as a cure for conditions. At best it is only remedial.

Sending back revolutionary radicals to their own countries does not change the world status. No longer are we isolated from the rest of the world. American prosperity cannot be maintained apart from the well-being of the remainder of the world. Economic, industrial, and trade problems are now international. Unless other countries prosper we shall in due time feel the effects in our own country.

Times have changed. As in the days of Lincoln our nation could not exist half-slave and half-free, so today, "The world cannot exist half Bolshevik and half Republican."

Legislation at Washington is being formulated against the "Reds." Amendments to our lax immigration laws have been made with more specific provisions for excluding or expelling those who practice or teach violence against the government or organized society.

Education and Americanization offer a more practical method of procedure. Indeed, we cannot dispense with these. We must meet ignorance with knowledge. We can dispel darkness only with light. Day-schools and night-schools, with compulsory attendance, will do much towards transforming enemies of our government into friends. We should also conduct a winsome propaganda through the printed page in the native tongues of those who come to us from foreign shores and thus offset the Bolshevik propaganda of hatred and revolution.

The Outlook

As we try to peer into the future of the United

States, taking into consideration the extreme radicalism in our midst, and especially the propagation of anarchistic teaching, either of two extreme views is possible:

(1) The hopeless view, that the country is speedily going to the "bow wows," and that we can do little to stay its going. Such a view is dispiriting and untrue. The future is hopeful so far as our own government is concerned.

(2) The rosy-tinted view, that nothing is radically wrong. Many are saying, "Just allow matters to take their natural course, and everything will turn out all right in due time." Adopting this second extreme view, we may fail to realize the possibility of danger and be unprepared to meet momentous issues. Denial of obstinate and deplorable facts does not destroy them. Better far to honestly face these facts.

The Only Real Remedy

Gospelization is more needed than even Americanization. No light will dispel moral and spiritual darkness like the light of Jesus Christ. This is essential. All other remedies are only remedial. The thing that is most radically wrong is the hearts of men.

The church has the only remedy, but is she making full use of it? The old gospel has power today to transform men and society, and to eradicate civil and industrial wrongs, as in the days of the cruel abuses of the idolatrous and degenerate Roman Empire in the time of the apostle Paul.

If only the church would arouse herself and equip herself for the work, making use of spiritual weapons instead of carnal, repent of her own sins of indifference and worldliness and lack of faith, then God could use her mightily in this dear old land of ours, so that hate would give place to holiness, and greed would give place to God.

BIBLE TEXT LEADS HIM TO WASH FAMILY DISHES

Clearfield, Pa., May 26. Mrs. Harriet Prentis Scott, a suffragette of this city, finally after two years of effort, has persuaded her husband to wash the dishes. He often quoted scriptural texts to prove that the household duties belong to the wife.

Smilingly engaging her husband in argument, Mrs. Scott declared that good men in the early ages always washed the dishes and she could prove it by the Bible.

"Prove it," said hubby, "and I'll wash our dishes for the next two years."

"I will wipe out Jerusalem as a man wipeth a dish, wiping it and turning it upside down," slowly read the wife from second Kings.

"Humph! let me see that!" snapped out Scott. "Humph!" he said again, after gazing at the words for a few minutes, "I'll do the dishes."—*The Jewish Era*.

To Berlin and Back in 1919

By Mrs. John Wilberforce Stoughton

BEING a British subject my passport took me via Paris and Cologne to the towns I had to visit in unoccupied Germany. In Cologne I found the British army naturally very much in evidence, but it was interesting to notice the friendly relations between the Britishers and the towns-people. British rule was lauded everywhere. In fact, a number expressed their regret on the Britishers having to leave, as they had grown quite fond of "die gutherzigen Englischen Jungen." Some of these Tommies were taking home German girl brides, in order, no doubt, to give the home folks an object lesson of international goodwill.

Prices in the Shops

As soon as I had obtained my billet from the military authorities I tried to get settled in a second rate hotel, in the last available room in the ancient ecclesiastical city. Then, woman-like, I went into the town to have a look at the "shops." I noticed a good deal of buying and selling. The armies of occupation had brought money to the city and a flourishing trade had developed. But at what prices! Gentlemen's suits, which in pre-war days would not have cost more than 250 marks, were advertised at 1,200 marks; a boy's suit at 500 marks, which formerly could have been bought at 50 marks at the very most. The cheapest coffee cost 18 marks and cocoa was 20 marks a pound. I paid about 75 cents for a pound of small plums which formerly would have cost but 5 cents. Grated cheese advertised as "sahr nahrhaft," was three dollars a pound, and butter, sugar and margarine were conspicuous by their absence.

After a two days' stay in Cologne during which I had the opportunity of speaking to several editors of German newspapers, who called my attention to the terrible food situation in the interior and advised me to take supplies with me, if I intended going to Berlin, I had to hurry on to a small town in the center of Germany.

The ten-hour railway journey in an over-crowded, stuffy, though so-called "first-class" compartment, was anything but pleasant. Reduction of railway service in consequence of the awful coal shortage and lack of rolling stock, caused a congestion of traffic, which was almost unbearable in those hot summer days. The regulations as to overcrowding, once so strictly observed, had been suspended by tacit consent and the only limit to the number of passengers in a railway carriage, or tramcar, for that matter, was that of physical possibility. So also with smoking. Those who had cigars smoked, and what they smoked did not add to

the general comfort and to the sweetening of the air!

Knowing German well, and speaking it fluently, made things very much easier for me.

Dividing Her Crackers and Chocolate

When in the early morning my nearest traveling companions saw me begin my "*petit déjeuner*" on Huntley and Palmer crackers and French chocolate, which my friends in London and Paris had given me, a buxom German "Hausfrau" who sat opposite me looked knowingly at her husband and then ventured to say that I must come from the "Ausland" for they had not seen these luxuries, pointing to the crackers and chocolate, for years. Chocolate was only for the very rich and white bread only for "Magenkranke" (dyspeptics), and had therefore to be specially prescribed by the doctor.

In a moment my box of crackers and the chocolate made the round of the compartment and thus began a most interesting talk as to conditions in the country.

"Yes, things have changed," said the husband, a well-dressed, kindly looking man. "The old order and authority have gone; the present government is not strong enough to face the situation. You see, the winter will soon be here and lack of food, coal and raw materials, as well as the traffic restrictions, owing to lack of coal, are some of the problems they have to face."

He was almost bewildered when I told him that for years Belgium had suffered the very same privations and that I had actually seen a medal struck in commemoration of the sinking of the "Lusitania." To him, as to many of the people I met, the invasion of Belgium and the German occupation there were purely a military necessity in a righteous war of self-defence, and he would not believe that the said medal had ever been struck in Germany, but explained its existence as a "perfidious" bit of British propaganda! And I believe he was sincere in his convictions.

He was most earnest when he insisted that to ward off another industrial upheaval, there must be food and clothing for the people, and coal as well, and raw materials to set the mills a working and thus keep the population busy.

Then he said after a short pause, "Have you supplied yourself with 'Brotmarken'?"

"Not yet," was my reply, "you see, I have only just got into Germany."

"Well, please take these 'Reise-Brotmarken' (Travel bread tickets)—I'll give you ten marks worth so that you will have enough to start with."

I thanked him heartily and, on parting at the

next junction, I discovered I had been speaking to one of the chief police officers of Bremen.

I mentioned this conversation on my way into Germany, as these facts were repeated to me in some form or other by every thoughtful man and woman I met.

Germany from Within

It seemed difficult to realize that the world had passed through five years of awful travail as I walked across the picturesque "Schlossgarten," still very neatly kept, of one of Germany's most attractive summer resorts, that sunny August morning. The trees and wooded hills lay in their summer splendor, everything seemed peaceful and lovely. The red-roofed houses of the little town nestling at the foot of the century-old castle fortress had lost nothing of their quaint and homely charm, and yet, not one home had been spared, not a family but had shared in the sorrows and sufferings of the war, just like Belgium, France and England, yet in a strangely different manner.

On the way to the hotel I met familiar faces, but what a worn look they wore! They seemed tired and discouraged. And no wonder after the years they had been through.

A kindly welcome awaited me, much to my surprise, at the familiar old-fashioned inn. On inquiry as to accommodation, my host told me that he could take me in, although, of course, it was difficult to get food. Up to this time he had always somehow managed to satisfy his guests. I had to pay an extraordinary price for my board, but I knew that I would not go hungry while under his roof.

Soon I found that paper table-cloths and napkins had taken the place of the linen napery, formerly the pride of the inn-keeper, the fourth of his race to keep the old inn going. He had lost his only son in the war and the best part of his hotel had been used as a hospital for nearly five years.

No Sign of Hostility

Having come from France and England, where the feeling of hatred of everything German was still generally kept up, I was agreeably surprised to find no sign of hostility on account of my nationality. My host seemed pleased and even touched by the interest I showed in ascertaining the real facts as to food conditions in Germany, since the armistice. He had not a good word to say for the farmers. In his opinion they were a good deal to blame for the tragedy of the food situation, as they were cornering and hoarding, preferring to let people starve rather than to lower prices.

The day after my arrival I visited a friend, the principal of a well-known and long-established girls' school. She belongs to the "upper middle class" and it is this class that has suffered most severely through the food restrictions and consequent malnutrition.

Being of a happy and sunny disposition, she welcomed me in her usual hearty way, but, oh, how thin and wasted she looked! How pale and listless the young girls seemed as they came up to shake hands with me and to make their pretty little "knix" (courtesies). Soon we got to talking.

She told me that the terrible lack of milk had almost made the girls forget how it tasted. It had affected the health of her girls and heart disease was brought on through lack of proper diet. Milk, she told me, was not given to children above three years of age, in their town, except in the rarest cases. The lack of fat stuffs had caused a kind of rickets.

Then she told of the lack of soap and my little cakes of ivory soap were welcomed with great delight, as was also the parcel of food I had bought in Cologne, and some tea and malted milk I could spare from the English parcel.

Dresses, and Shoes, and Stockings

These girls were mostly children of officials in government service, some of university professors, and officers of the army, many of whom had given their lives for their country. Their pay varied from \$1,500 to \$3,000 a year. Since the Revolution they had for the most part an increase of salary, amounting to 30 or 50 per cent. They prided themselves on their respectability and the comfortable maintenance of their homes.

I found the clothes of the girls were homemade; some of the under garments made of table linens of grandmother's wedding treasure! I also discovered that the German "hausfrau's" inventiveness had found a way of turning old bed covers and curtains into stylish looking, neatly finished-off frocks.

And then as to the question of shoes and stockings, leather was hardly to be had, so wooden sandals had to supply the lack. In summer time stockings can more easily be dispensed with, but what would they do in winter, when one pair of the cheapest children's stockings cost fourteen marks and there were half a dozen children's legs to be thought of?

"Yes," my friend explained, "Wool, as you know, even in England, is very scarce, and linen and cotton goods also." Wool, she explained, had not been imported since the beginning of the war and all the available linen and cotton had to be used for "patriotic purposes," air planes, I suppose, most of all.

She told me that the lack of cotton was perhaps one of the most serious features of the blockade. She continued that since 1917 cotton goods was practically not to be had, except for the rich. Substitutes had to take the place of cotton, and to replace these cotton clothes they had devised substitutes from paper and wood.

The string to keep my food parcel tied was made of twisted paper, as I soon found out,

when the parcel burst in the middle of a muddy road!

So there I had the situation—old clothing and precious little of it; no food and no fuel. Babies were not comfortable in this kind of substitute clothes, and this caused much suffering.

My friend insisted that I partake of their afternoon tea and some home-made "cookies," made without butter, without a vestige of any kind of fat, and naturally without sugar! That week they had not been able to get some of the famous "Suss-stoff"—some mysterious sugar substitute. The sandwiches of black war-bread and marmalade, a kind of jam made of carrots, was very palatable with the herb-tea.

Then she pointed out to me the demoralizing factor of this long-continued food scarcity, from a purely psychological point of view—the loss of freedom in choosing and buying food, and with this, the lack of variety in the diet. Instead of tea, coffee or chocolate, they had only malt or acorn coffee and herb tea! How difficult and how complicatedly simple their house-keeping had become!

The Mother and the Baby

When after ten days I had finished my business, I had occasion to visit another provincial town, well-known for its beautiful churches of Romanesque style and its gabled houses. Here I saw a sight which will remain forever imprinted on my mind.

I was standing, gazing into a book shop. From the number and the variety of its books and publications, this store seemed rather to have extended than restricted its business in consequence of the war.

Suddenly, a woman of the working-class type was beside me. As I turned I saw that she was carrying something under her gray shawl, which covered her head and shoulders. I thought at first it was some kind of a parcel. Then I heard a faint cry. I looked again, and again a faint cry. Yes, it was a wee bit of humanity, and it was breathing—no, trying to breathe, for its little chest was so contracted and it seemed altogether too small for a real baby.

Then the mother noticed me, looked at the little one, pulled the shawl over its head and said sadly, "Yes, it was a fortnight old before it could even open its eyes, and now it weighs hardly four pounds."

"How old is it?" I inquired.

"Nearly four months, and just look at its head."

I looked; the little head was not bigger than a fair sized orange.

And then her story, how before baby came she had lived for months on hardly anything but turnips and potatoes, glad of course to get the food from the "Kummunal-küche," but that was only soup, and again soup, with scarcely any change. Her husband had fallen

in France and now there was hardly any milk to be got for baby.

I turned away. My heart was sorely touched and I asked myself, if the outside world knew of these suffering women and starving babies. And if not, I would do all I could, in a small way, to tell people of these innocent victims of the war.

Just as I was wondering what was to become of these dwarf-children and their mothers, I noticed three or four other little ones, hobbling over the old cobble stones of the market square.

Going up to a neatly gowned woman, who like myself was watching them, I ventured to ask whatever had caused such awful cases of "Englische Krankheit," as rickets is always called in Germany.

"Der Kohlrüben-winter" (the turnip-winter) was the laconic reply. Then she explained briefly and with a touch of bitterness in her manner that during the four or five months of the year 1916-17, they had lived mostly on turnips and potatoes, "Marmalade" and "schwarzer Eichel Kaffee" (black acorn coffee).

A few minutes later the old chimes from the cathedral spire rang out the noon hour and a bevy of boys came through an old gateway leading from the cathedral close. They looked healthy, their cheeks even rounded and with some color. On closer inspection, however, I soon detected sunken eyes and pale faces.

I was delighted to see them run and play after a while, because some of them seemed to be carrying the weight of the world on their shoulders to judge from their old-fashioned and drawn faces. Their school master told me afterwards that it was difficult to keep them interested after the first hour in the morning, and complained of inattention in class because they frequently arrived at school hungry.

"Well," thought I, "It must call for very special school teachers who manage to keep boys at their lessons with a 'big, aching void within.' "

Berlin

But if food conditions were such in smaller towns of agricultural districts, what would they be like in the capital city?

After a long railway journey, in the usual overcrowded compartment, minus window blinds or the pre-war long leather window straps and brass door handles, as well as badly in need of a fresh coat of paint, I finally arrived at the "Potsdamerbahnhof" in Berlin.

How crowded the platforms were! How strange to see pictorial posters calling for young men to enlist in the new armies! This in Germany, the country, par excellence, of conscription!

How different everything was! No ubiquitous policeman to note down your name because you had stepped on the grass. Further, to my great regret, no policeman to deal out tin tickets that gave you an inalienable right to a taxi! Instead

of those past privileges, the two-seated "Droschke" had received a new lease of life from the scarcity of rubber and petrol. There are some that ply as "Taximeters," but the universal rate is that of the former maximum.

After a long wait I finally was fortunate enough to induce a rather old looking young man to drive me to the "Hospiz," my hotel. Both he and his horse looked as if they needed a good feeding up, with plenty of milk and cream, on an Illinois farm.

Another strange sight was the monstrous wooden statue of Hindenburg at the top of the Sieges-Allee, already cracking before the assault of sun, wind and rain, and the sentries in unfamiliar uniforms, flanking a trestle wreathed in barbed wire at the entrance of Bendler Strasse who indicate that the "strong man" of the situation, Herr Reichswehrminister Noske, is in residence there.

On arriving at the "Hospiz" I found very little outward change from pre-war days, except, of course, the change in the menu. The same neatness and care were evident everywhere, only that the stair carpets had seen a good deal of repair and the bed linen bore marks of artistic mending.

My supper that night consisted of a kind of meat stew followed by a mixture of noodles and apples, a special delicacy I was assured. I had the choice of the latter and a slimy cereal pudding, covered with a substitute raspberry sauce, colored with red aniline dye.

Hideous Posters Everywhere

The next day was a brilliant September day. Berlin seemed to be astir early, but not as early as in pre-revolution days, I was told. The eight-hour day now holds sway. Outwardly, at least, it was very much the picture one knew so well.

The white marble fountains outside the Brandenburg gate were still gay with geraniums and begonias. A squad of workmen were already busy removing dust and dead leaves from the polished roadway of the fashionable Tiergarten Strasse. The iconoclastic hands which, under the empire, more than once defaced the truculent monuments of the kaiser's ancestors in the famous Sieges-Allee have disdained what is now an easy prey, for even the challenging beaks of the eagles remain intact!

It was with difficulty that I discovered bullet marks on the Reichstag building, but the tattered remains of hideous pictorial posters on the pillars of the Brandenburg gate, undreamed of before the war, testified to the laxness of the new regime in such matters; whilst on the other hand, they preached a kind of Bolshevism from every available space and called upon the unemployed to enroll themselves in one or the other newly formed volunteer corps.

Good Samaritans

There was no doubt that outwardly things

were trim and tidy, and perhaps the clear sunshine made small defects less noticeable.

My first quest took me to the Wohlfahrts- und Hülfsstelle für Ausländer at the Monbijou Platz. I had heard about the beneficial work done so efficiently by this committee for English, French and Russian prisoners of war and their dependents. I also had to thank them for special interest shown to dear personal friends. How many thousands of English and French men and women owe their very existence today to the activities of this organization, God only knows. How would they have lived through those four awful years without it! Years of anxiety, terrors in a German camp, renowned for its cruel treatment to its inmates.

They and their wonderful leaders, Dr. Sig-mund Schultze and Dr. Elizabeth Rotten had, during four years of war, found means of helping their enemies in every conceivable way and thus "fulfilling the law of Christ." They not only administered physical relief in the form of food, but mental and moral help for the thousands of young men in the prison camps. They supplied them with books and every kind of good literature, organized laboratories for research and even helped in fitting up theatrical and movie shows. Finally, it was by this committee that the return of the prisoners of war was provided for and very efficiently they did it too!

But what were they doing now that all the prisoners had returned and their work seemed finished? "We have the starving children in Germany to think of," was the prompt reply. And then the business-like directress took me into a room, first to show me the department devoted to baby welfare, and from there we passed into another room darkened by cases upon cases of dried milk, flour and dried vegetables which had just arrived as first consignment from England and even from far away Chicago!

She was most enthusiastic in her praise of the kind friends who had found ways and means of getting this food to them to be forwarded to the starving children in the Erzgebirge (a mountain district in upper Silesia), where she said the children had been living mostly on dry roots and even grass, for the greater part of the last two years.

"Yes, *they* are responding to *our* need now. You know how we worked for the British and French prisoners when they were at Ruhleben and other camps, and now British friends are helping us with the German babies and children. But it is only a drop in the bucket in comparison to the great need of food and clothing in Central Europe, I assure you."

She then directed me to the "Deutsche Wohlfahrtsstelle" and arranged for an interview with the women in charge that very morning. This office was in one of the tall buildings opposite

the castle in Berlin. From its wide windows I got a splendid view of the Schloss around which some of the most heated street fighting had taken place last November. Workmen were busy repairing the gates and it was difficult to detect the marks of bullet shot, every broken window pane having already been replaced.

On the way my cab driver told me that he had witnessed the looting of the emperor's picture gallery and that quite a number of the empress' gowns had been stolen; but he chuckled when he described the putting up to auction of the horses in the royal stables. These seemed to have suffered most in the street fighting.

Fraulein F. was expecting me and was ready with all kinds of information and suggestions. She told me of the work of her committee on behalf of the feeding of the children in various parts of Berlin, of the careful distribution of food and clothing to the most needy, of sending relief to many other parts of Germany and the co-operation of their committee with the various other relief committees in Holland, Denmark and Sweden.

Need of the Children

Then came the same sad, sad story. She drew my attention to the great need of the children, of the professional and so-called upper classes. It was these children who could not earn a living because they were destined for study in preparation for the professions who needed special care.

She mentioned cases of boys and girls of highly respectable families, stealing money from their parents, falsifying their foodcards, in order to obtain more food. She begged me to interest friends in America in these growing girls and boys who are the future of Germany. Again she told me that tuberculosis was working awful havoc among these children who had been deprived of so much during the last three years, and therefore needed more food and more public care. The condition of the rising generation only predicted a crippling of the nation as a whole, and a set-back of all the institutions of learning. Just the same story as I had already heard in the first town I visited.

That afternoon was spent with old friends in the neighboring town of Charlottenburg. The subway took me there in a few minutes.

On the way my attention was again drawn to the many hideous posters everywhere. Moral questions were asked publicly on these posters. Socialistic announcements were made public, and demonstrations of the latest "Ersatz" substitute were recommended. The beer gardens, furnished with a kind of substitute beer, were as gay as ever and I even saw a few autos spinning down the wide Berliner Strasse. The flowers of the century old lime trees furnished a good deal of the tea that was so popular, and the acorns in the Tiergarten were responsible for the bitter substitute coffee.

The Typical German Home

I found the typical German home of the official class. The coffee was ready, awaiting me on the pretty ivy-clad balcony. The whipped cream which was the usual addition to the coffee in pre-war days was even "Ersatz," for the clever housewife had somehow managed to make some sweet white preparation from starch which she had been able to get for quite a respectable sum. Again the absence of white flour and fat was evident, but everybody seemed to be used to cake made without white flour, without eggs and without fat.

Of course food, and food again, was the subject of conversation. Both my host and hostess belonged to a Christian church. They therefore had kept conscientiously within the rationed food limits, though sadly at the risk of their health. My friend belonged to a well-known young women's organization, and as many of the other members were unable to buy extra food, both she and her husband refused from religious scruples to eat anything but the prescribed ration.

We sat quite a little time in the dusk waiting for the gas to be turned on as the lack of coal had forced the rationing of gas, and nothing could be cooked from 2 P. M. till 7 P. M. and then it was the poorest kind of gas.

One evening we had asked some friends to dine with us at the hotel—representatives of the Volksliga, the German association for the promotion of the League of Nations, and my friends from the various relief committees. When thinking over the table talk of that occasion, there are three great facts that stand out in my memory. First, one of the ladies said she had gone to bed hungry many times craving for food, and that she knew of many little children whose whimpering for something to eat almost broke their mothers' hearts; secondly, that Germany felt the spiritual and moral blockade even more keenly than the food blockade; and, thirdly, that if something were not done in a great way to rush food and clothing to central and eastern Europe before the winter, they hardly dared to think of the consequences. They all dreaded another industrial revolution and food and clothing were the only solution to the situation.

Increase of Disease

Early one morning, a young doctor from one of the best known institutions for research called on me on behalf of his work and his friends. He had been obliged to stop, as privation and hunger had kept him like so many others from going on with his research work in eugenics. He needed books. The censor had prohibited the importation of scientific literature. The ways and means for work had been cut short by the existing lack of raw material, and finally

the professors could not expect good work from half-starved co-workers.

I think that he was the first to tell me of the serious increase of body parasites in Berlin. Later, when visiting one of the downtown districts, I found that many houses were literally infested with lice brought back by the soldiers from the trenches, and that some fear the spreading of typhus. Lack of soap and cleansal, and of sufficient boiling water have produced these conditions. Later, a sad tale of conditions in Chemnitz was brought to me.

Again the "turnip winter in 1916" had greatly increased the number of deaths among young and old. The European representative of one of Chicago's largest department stores told me that he himself had suffered so cruelly from under-feeding that he had been subject to frequent fainting fits. He realized that it was America's money that could do great things for suffering Europe, and he expressed the fervent hope that she would do it "right now."

An Interesting Hospital Visit

At twelve o'clock that day Geheimrat Professor Putter, the director of the "Berliner Charite" had promised to receive me and personally to take me through his famous hospital.

On arriving, I found a tall, fine looking man about fifty-five years of age, who by the lines of his face, bore evident signs of under-feeding. He told me that very often he and his wife had had the greatest difficulty in getting food for their own family, to say nothing of the anxiety he was daily experiencing in feeding his large family of 3,250 at the hospital. His two little girls were scrofulous, and for months he had not been able to obtain a drop of milk for them.

His great plea that morning was for the alteration of the peace conditions, especially with reference to the surrender of such a large number of cows.

"Every litter taken means a baby killed," he said, "and then think of our coal situation." He described the difficulty they have in preparing and cooking food for the sick women and babies on account of the coal and gas shortage, and pleaded unceasingly that these facts should be made known in America.

"If the Americans only knew, they would surely help and help quickly. I know their generosity."

It was not the time and place to remind him of the stern justice in the Entente's demand for the 140,000 milch cows, to replace those which four years before had been taken from France and Belgium.

On the way across the shady court to the children's wards the professor told me that there were about 2,250 people to be cared for daily at the "Charite," including the doctors and the nurses. Since the Revolution everybody had the same kind of food, the "Einheitsessen" as it was called. He, the director, was sharing the

same food in kind and quantity as the humblest servant of his institution.

In the children's ward I found a number of kind nurses attending to children from one to four. It is impossible to record these little sufferers, two, three, even seven years old, who could not walk, hardly stand.

All these tiny mites were suffering from under-feeding in its crassest form. The little bodies were sore from want of soft material, as well as suffering from the use of the war soap, that chalky kind of stuff, "Kriegsseife," which could not be coaxed into a lather. Their inflamed wounds and eyes had to be washed with tissue paper as there was no absorbent cotton.

Lack of disinfectants was sadly in evidence. Rubber also was not to be had. Indispensable in hospital use, they had sought to invent all kinds of expensive substitutes. A smile flitted over the director's face when he told me of the rubber nipples for the bottles which had been promised by English mothers to their German sisters. Then he drew my attention to the widely spread skin diseases, forms of diseases which up till now had only been observed in the famine stricken districts of India. I saw one little child literally covered with scabs on head, back, and lower part of the body. Then the professor pointed to the paper bandages made of wood pulp, and to the poor conditions of the bed and the body linen.

Quite Exciting

The visit to the kitchen was quite exciting. That day they had had a special consignment of cauliflower sent from the country, so every man, woman and child was to have a taste of this fresh vegetable. As I followed my kind leader into the exquisitely equipped kitchen with its huge boilers and every facility of pre-war days and German foresight, I sympathized with him when he said that he was at his wits end as to where and how to obtain food. My mind went out to the thousands of men, heads of similar institutions in the central empires and eastern Europe, and their mental anguish, in having to supply food without knowing where to find it.

Then I tested the soup and the stew which was excellent. Meat was not on the menu that day. The weekly allowance is only eight ounces, half a pound. The war bread was impossible for many of the patients, as the meal is very coarse and often dried vegetables are mixed with it, so that it easily gets sour and mouldy. There is only one loaf of white bread for ten patients each week! Owing to the failure of the potato crop last year, beans and peas have risen enormously in price, so with the lack of milk and cereals and cocoa, the diet is often monotonous. They had tried to vary the food by giving the patients different kinds of "marmalade" boiled carrots and other vegetable matters, colored with red aniline and sweetened with

"Susstoff" (saccharine), I suppose. How hard it was to recover from serious illness under such conditions!

Then we paid a short visit to the orthopedic department and were delighted to see a number of little cripples taking their sun bath. The professor demonstrated to me the effect of the prolonged malnutrition on rickets and tuberculosis.

In parting the professor gave me his card and said again, "America is our great hope. She can do wonders for us and we are confident she will."

On my way back to the hotel I realized that to the German mind the continuation of the blockade for many months after the signing of the armistice was the greatest cruelty imaginable. They could not understand such policy. They could not understand England keeping their prisoners of war, and leaving one million Russian prisoners on their hands to feed and keep, when three-quarters of their population was starving.

It was difficult to argue with them, for as many told me, they had left "politics" to the professional politician and had been too busy making money. Now things would change, every man and woman would have to have their say in public matters. I never heard public affairs so generally discussed, and more especially by the working women! Judging from the socialist press, the female members of the new German assembly are well instructed and politically alert women of the lower classes.

Among the Leading Men

But it is among the leading men that the mental and moral prostration is the most striking. They seem hopeless and despairing of any future for themselves or their country. This hopelessness is more apparent than any resentment. The contrast of the mentality of these men with their over-bearing self-confidence before the war, is as impressive as the sight of the obliterated villages in the north of France and the ruined heaps of Lens. These men seemed to have lost their nationality.

I found a nation bowed and broken. Three years of insufficient diet both as to quality and quantity indigestible, tasteless and monotonous, has had a marked influence on the mentality of the nation. I noticed general apathy, listlessness and hopelessness, a condition of dull depression and lassitude. The feeling of national pride, so carefully fostered among old and young alike during the past forty years, seemed to have vanished, for there was not much feeling of shame at defeat or the loss of national honor.

Among the religiously inclined I found a spirit of humiliation, but no resentment. These people had faced thirty-one nations; they were now past any feeling of animosity. They seemed to welcome anyone who came with a message of hope,

and who showed the slightest inclination to understand their plight.

My last interview in Berlin was with a tattered and torn young soldier at the Schlesischer Bahnhof, who has just returned from the Russian front. In the total absence of porters, and the consequent disorganization of traffic, he had helped me with my valises. He noticed the label "New York," and asked if there were any possibility of my helping him to emigrate. Knowing the latest immigration restrictions, I tried as tactfully as possible to discourage his plan, and urged his getting into regular work, thus preparing for a trip to America later.

"Oh," he said, "I would gladly work, but it is mighty hard to keep steady and good on an empty stomach."

With that my train steamed out of the dingy station and a journey of more than fourteen hours under the same crowded conditions brought me to Dusseldorf and after a long wait I finally was back again in Cologne.

Full of hope that something might be done to succor my former enemies, I found on arriving in London that Lord Curzon had sent out "an urgent call to the people of the British Empire to play their part in the great task of reconciliation and mercy." I further learned that the British government was already spending twelve and one-half millions of pounds on the starving people in Europe—all to be allowed before the harvest. Lord Robert Cecil said in the House of Commons on September 21, "In large parts of central Europe including some parts of Germany, the children, the babies, are practically dying from want of food and milk."

Still there is much to be done. Medical comforts, supplementary food and clothing are urgently needed at once.

May America live up to her great past and to her noble ideals by following the ancient exhortation: "If thine enemy hunger, feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire upon his head."

"Do not let evil get the better of you; get the better of evil by doing good."

THE LORD GAVE HIM ONE

"He would not take the Lord's cross; and so the Lord gave him one." Such was the somewhat quaint remark of an aged brother, concerning one who had fallen from a position of eminence in the vineyard. If we are truly the Lord's, and yet refuse to take up His cross and follow Him, we may be sure we will not be without crosses.—*The Believer's Pathway*.

"As the body needs its meal-times, so must you sit down at your heavenly Father's Word, until He has satisfied your mouth with good things, and renewed your strength like the eagle's."

The Jewish Prophetic Conference

THIS conference was held June 7-10, in the Auditorium of The Moody Bible Institute, under the auspices of the Chicago Hebrew Mission, and closed with the conviction that a marked quickening of Jewish evangelization is at hand.

The objects of the conference were the following:

To stimulate prayer for Israel and the peace of Jerusalem; to enlist every Christian in the work of evangelizing the Jews by prayer, personal work, and the preaching of the Word; to call forth many new laborers who will devote their entire time to Jewish work; to promote unity on the part of all lovers of Israel; to make known the program of God for Israel and the nations through Israel.

What was actually accomplished, Mr. Camp, the superintendent, states as follows:

1. Jewish workers were helped by getting together and seeing more clearly God's plan for the work and for themselves.

2. Many Christians who had not understood God's program or their responsibility to Israel were caused to see both.

3. Open air meetings were held in the ghetto and the down-town district the evenings of June 8, 9 and 10. Six gospel autos were provided with the co-operation of the Practical Work Department of the Institute, which also assumed the direction of this feature of the conference. The audiences were large, and four Jews lifted their hands for prayer. A number of other Jews who had not yet definitely accepted Christ attended the conference sessions. At one of the noon meetings at Willard Hall, addressed by conference speakers, a Jewish woman accepted Christ.

The Conference was notable in its emphasis upon prayer. Its list of speakers included Rev. S. B. Rohold, of Toronto; Rev. Henry L. Hellyer, of New York; Rev. Joseph S. Flacks, of St. Louis; Rev. Thomas M. Chalmers, of New York; President Charles A. Blanchard, of Wheaton College; Rev. Paul Rader, Rev. J. C. Page, Rev. A. C. Dixon, D. D., Rev. R. A. Belsham, Rev. James M. Gray, D. D., Rev. R. E. Neighbor, and Rev. E. M. McFadden, D. D.

Following the address of welcome on Monday evening by President Blanchard, Rev. Paul Rader delivered a stirring address on "The Jew, a Miracle." "I do not mean," he said, "that the Jews in themselves are miraculous; they are like the manna which was miraculous because God made it; they are God-handled and God-blessed, and in this sense they are the miracle of all time."

Speaking on "The Purpose of Christ's Coming Into the World," Rev. Joseph S. Flacks brought out the unique position given the Jew in the announcement that Christ was coming: first, to save His people from

their sins (the Jews, the only people He then had); second, to be a light to the Gentiles; and third, to be the glory of His people Israel. Israel's salvation nationally was accomplished on the cross, and national Israel in the coming day will glory in her King. Today Christ is the shame of the Jew, soon He will be their glory.

Speaking again on "Events Connected with the Lord's Return," he named them as follows:

First, the great separation—the rapture of the Church; second, the great congregation—the dead in Christ, together with the living saints,



Mrs. T. C. Rounds

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meeting the Lord in the air; third, the great compensation—when the Lord distributes His rewards; fourth, the great conflagration—when dead works will be burned up; fifth, the great tribulation; sixth, the great revelation—the Lord appearing from heaven; seventh, the great commendation and great condemnation at the judgment of the nations; eighth, the great restoration (of Israel); and ninth, the great coronation, when Christ rules as king.

In his first address, on "The Touches of God," Dr. Dixon emphasized the need of God's touch in work among the Jews; God's touch to get the vision, to open the mouth to speak, to touch the heart and make it tender; of God's touch thus to move the church out after the dry bones of Ezekiel's vision, impossible to be revived by man, yet possible by the touch of God.

Dr. Dixon's most vitalizing and inspiring address on "Antichrist and Armageddon" may be published in full.

Rev. Mr. Neighbor's address on "Bringing Back the King" was enthusiastically received. It

enlarged upon seven things that the world has vainly sought, that are to be realized when Christ reigns:

- (1) Universal peace,
- (2) universal righteousness,
- (3) universal social equity,
- (4) deliverance for the physical earth,
- (5) deliverance for humanity from the ills and pains of the flesh,
- (6) establishment of a perfect government,
- (7) Israel to come to her own.

Other addresses were: Dr. Gray, on "The Messianic Psalms"; Rev. Mr. Hellyer on "Israel's Place in the Plan of God" and "A Wide Open Door for the American Church"; Mr. Page on "Led by the Holy Spirit"; Rev. Mr. Rohold on "Israel's Present Condition and the Gospel" and "Recent Personal Experiences in Egypt, Palestine and Syria"; Rev. Mr. Belsham on "Zachariah, the Prophet of Restoration" and "The Coming Antichrist"; Dr. McFadden and Miss Ruth Angel of New York on "The Best Methods of Evangelizing the Jew"; and Rev. Mr. Chalmers on "Problems in Jewish Work and How to Meet Them."

Our Soldier Dead in France

From copy furnished by the American Committee for Devastated France,
16 East 39th Street, New York

AMEMORIAL Day celebration was planned by Federal authorization by which every motion picture house in the country, on May 30, threw on the screen pictures of the graves and cemeteries where our soldiers lie in France.

In the country of devastation where the work of the American Committee for Devastated France lies, the graves are cared for by the French as well as the Americans. There are about six hundred military cemeteries, the largest being in Belleau Woods, Bomy, Fismes, Lambezellec, Romagne (where most of the men who gave their lives in the great Argonne drive are buried), Seringen (near Chateau-Thierry), Suresnes (near the beautiful district of St. Cloud), St. Nazaire, Thiaucourt (near Verdun), Toul, and others. These resemble a memorial park, as nearly as possible, as a monument to the heroic dead.

In the little French town of Coulonges, eleven kilometers from the station, is the isolated grave of Quentin Roosevelt, concerning whom Theodore Roosevelt, his father, said, "Let the tree lie where it fell." There, on the edge of a sharp rise in the shell-torn fields to the east of the town, this worthy son of a worthy sire sleeps his last sleep.

Little flags of all the Allies bear testimony of many a soldier's reverence; the wire wreaths so typical of French graves, and flowers, miraculously fresh, constantly remind those who visit the graves of the loving care and attention given our dead by the French people as well as the

Red Cross nurses and the various American committees doing refugee work in France.

THE "MATTER WITH AMERICA"

What's the matter with America these days?
Too many diamonds, not enough alarm clocks.
Too many silk shirts, not enough blue flannel ones.

To many pointed-toed shoes and not enough square-toed ones.

Too many serge suits and not enough overalls.
Too many decollete and not enough aprons.
Too many satin upholstered limousines and not enough cows.

To many consumers and not enough producers.

To much oil stock and not enough savings accounts.

To much envy of the results of hard work and too little desire to emulate it.

To many desiring short cuts to wealth and too few willing to pay the price.

To much of the spirit of "get while the getting is good" and not enough of the old-fashioned Christianity.

To much discontent that vents itself in mere complaining and too little real effort to remedy conditions.

To much class consciousness and too little common democracy and love of humanity.

—Fargo, S. Dak., Forum.

Notes and Suggestions

J. H. Ralston

BRINGING IN THE KINGDOM

The Erie Side Bible Conference this year will be held July 16-25. Among the speakers will be Rev. W. Graham Scroggie, of Edinburgh, Scotland; Rev. Joseph W. Kemp, New York; Rev. R. A. Haddon, D. D., Los Angeles; Rev. W. B. Riley, D. D., Minneapolis; Rev. Lewis S. Chafer, New York.

THE KEEWAHDIN BIBLE CONFERENCE

Among the speakers at this conference which will be held at Port Huron, Mich., July 10-18, will be Rev. Lewis S. Chafer, of New York; Rev. A. B. Winchester, D. D., of Toronto; Rev. W. I. Carroll, D. D., and Rev. Robert Evans, of St. Louis. This conference is to be followed by a week of Bible study.

CHARLES AUGUSTUS STODDARD

This noted clergyman and author died in New York City June 3, at the age of 87. He was editor of the *New York Observer* for many years, and was in different ways connected with that periodical for forty-three years. His letters over the signature of "Augustus," discussing the religious questions of the day, were looked for by thousands of Christian readers every week.

THE BELFAST SCHOOL OF BIBLE STUDY

The first session of this school closed March 30. One hundred and forty students were enrolled in the Bible School and twenty in the special Bible Training School. Rev. A. R. Wright, formerly of Chicago, but now pastor of the Presbyterian church at Newtonards, Ireland, made the closing address, and gave illustrations of the value of Bible study from his experience in such schools in America.

THE NYASALAND MISSION OF CENTRAL AFRICA

This mission, of which Mr. Gaylord of the Institute is the American chairman, reports conditions in Nyasaland as exceedingly gloomy, and that the number of converts and of missionaries is less than heretofore. There are 26 missionaries on the ground with their wives, 1,428 lay workers and teachers, 733 day schools, with 29,836 baptisms for the last year, the number of baptism classes being 7,337.

POCKET TESTAMENT WORK IN DETROIT

Detroit, Mich., has just had a great Pocket Testament League campaign, conducted by Mr. Charles M. Alexander and his party. In-

terest in the movement was city wide and in every sense of the word it was a great "Bible Revival," awakening thousands to an interest in God's Word. Twenty-nine thousand Testaments were used and many hundreds signified their acceptance of Christ. The work there closed Easter Sunday.

RELIGION ON RAILS

"Last call for services in the forward car!"

The northern Baptists plan to provide a Pullman chapel car for every railroad going out of Chicago as soon as the money is available. Already seven Pullman chapel cars are operating across the continent. The cars are fully equipped as places of worship. Instead of the conductor there is a Baptist minister.

The car is built like a Pullman, with living quarters in one end for the worker and his family, and the rest fitted up as a meeting place with seating accommodations for some ninety people. The last one built cost \$22,500 and is equipped with a baptistry.

THE PRESBYTERIAN CHURCH AND THE INTERCHURCH WORLD MOVEMENT

At the recent meeting of the Presbyterian General Assembly in Philadelphia, the Executive Commission, of which Dr. John Willis Baer was Chairman, recommended an entire withdrawal from the Interchurch World Movement. Discussion developed a reluctance to completely sever relations with the movement, and a plan was adopted which provides that the Presbyterian Church will continue its relations with the movement upon a restricted scale, providing the movement consents to a satisfactory reorganization of its governing board, and a gigantic cut in its expenditures.

WORK AMONG THE SHANTYMEN

Rev. Wm. Henderson in a recent letter says:

"It is a curious coincidence that on each of our last visits to The Moody Bible Institute students who were formerly western I. W. W.'s have sought me out to tell what the Lord has done for them. The last one (a logger) said he was so bitter against the Bible that he procured one in Vancouver in order to search out for himself all the lies it contained. The Bible, instead, converted him and he is now preparing for the mission field."

In his pamphlet *From Ocean to Ocean* Mr. Henderson reports the work of the Shantymen's Christian Association in Canada and the United

States for the past year. This report shows 740 camps visited, 43,400 men having heard the gospel, and thirty missionaries sent out.

THE JEWISH CONDITIONS IN EUROPEAN COUNTRIES

The Russian Bible and Evangelization Society in an appeal for funds to carry on its great work says:

"Russia, Slavonic and other Greek Catholic countries, with about two hundred and fifty million people, including nine million Jews and thirty million Mohammedans, have never had the opportunity of hearing the gospel of Jesus Christ, and never have had an open Bible. These millions today are in the shadow of death and darkness physically, morally and spiritually.

"Infidelity has ruled all educational and other institutions. Millions are in despair. Among young and old suicide is a common thing. Christ has had no chance. Russia is crying 'Come over and help us.'

AN INTERNATIONAL PROTESTANT LEAGUE

This league was recently organized in Pittsburgh, Pa., with W. J. Dempster, president, J. Stanley White, vice-president; and E. M. McFadden, executive secretary and treasurer. The headquarters of the league are in the Penn Building, Pittsburgh, Pa., and the fee for membership is \$2.00. The declaration of the principles of this league follows:

1. The establishment of a thoroughly hearty and efficient unity among Protestants.
2. To direct the combined forces of Protestantism in an educational campaign through the several churches by which members thereof may become better informed as to the history and achievements of Protestantism since the Reformation of the sixteenth century.
3. To arrange for the delivery of popular lectures on related Protestant themes in all places where the league is able to function.
4. To prepare, publish, and distribute literature intended to interest and inform the members of the league as to the progress of Protestantism and to expose the machinations of its enemies.
5. To safeguard Protestant interests when menaced or attacked, especially by the enemies of the public school system, the open Bible, and other cherished Protestant institutions.

MRS. SHEPARD AND THE Y. W. C. A.

Mrs. Finley Shepard, of New York, formerly Miss Helen Gould, resigned from the National Board of the Y. W. C. A., on which she had served for thirteen years, at the sixth annual convention held in Cleveland, O., in April. As reported by the *Springfield Republican*, in severing her connection with the National Board, Mrs. Shepard said:

"As an humble worker for and in behalf of the Young Women's Christian Association for a good many years, I must own to a real grief at the sentiments expressed and the measures adopted by this convention. I have always believed in the depth rather than in the breadth of the tenets of its constitution, and I contend that the association's greatest gifts and accomplishments lie in the intensification of the religious and inner life of the nation's young women."

"As an association we are allowing ourselves to be intervened by a wedge that is separating it from the highest purposes of its constitution, and which reasonably may be expected to bring about its undoing.

"Holding the convictions that I do, I must in loyalty to my Lord and Saviour, and in justice to my friends and to myself, request the immediate acceptance of my resignation which I now tender as a member of the National Board of the Young Women's Christian Association."

CALL FOR EVANGELICAL SUNDAY-SCHOOL LESSON HELPS

"To all Publishers of Sunday-school Lesson Helps:

"The large and steadily increasing number of Christian people in the various evangelical Protestant denominations who hold and teach the doctrines for which the World Conference on Christian Fundamentals stands are giving expression to a widespread demand for a complete equipment of Sunday-school lesson helps, suitable for every age and grade or department in the Sunday-school, from youngest to oldest, as well as for the teachers of the various ages and grades, that shall represent throughout, this doctrinal basis. * * *

"Therefore we, the Executive Committee of the World Conference on Christian Fundamentals, hereby extend to all publishers of Sunday-school lesson helps, whether denominational or independent publishing houses, and irrespective of the particular series or course of Sunday-school lessons that may be treated, a hearty invitation to publish lesson helps that shall meet this need. We gladly express our purpose to recommend officially, and give wide publicity to, all lesson helps, by whomsoever published, that shall furnish this sound scriptural teaching. We shall esteem it a favor if publishers who may now be issuing such helps, or who contemplate doing so, will communicate the fullest possible information to us. * * *

"In the fellowship of 'the faith once for all delivered unto the saints' (Jude 3) we commend this call to the prayerful consideration of the Sunday-school publishing houses of the English-speaking world.

"Yours sincerely,

"J. D. Adams,
Executive Secretary."

Young People's Society Topics

John C. Page

July 4

Our Duty to Our Country

Isaiah 1:16-20

The condition, cause, and cure of a nation's unrest and dissatisfaction are recorded in this chapter. The condition is described in verses 2-4. In this description there is an absence of all sense of duty to country and of obligation to God. The heavens and the earth are called to listen while the Lord speaks of the people's condition. They have been "nourished and brought up" by Him, but their attitude is one of rebellion against Him. Iniquity, corruption, and a drifting away from God are pronounced features marking the national life of Israel as here described. These features are also prominent in our national life at this time which is marked and marred by gross selfishness. Profiteering, pleasure-loving, immodest dressing, and a general decay of faith and declension from God are seen all about us. The narrow selfishness of our legislators is evinced in their readiness to nurse political grudge, rather than to help a weak nation, such as Armenia.

The cause of all such conditions is seen in verses 5 and 6, and the cure is found in the verses of our lesson. The application of this remedy is incumbent upon us in the discharge of our duties towards our country. First, there is the necessity of cleansing. Wrong doing needs to be confessed and put away. God deals with nations, as well as with individuals, and national repentance is as necessary to national blessing as in the case of an individual. God is not dealing with nations today as He is with individuals in the sense of eternal salvation, nevertheless when the people of God are awakened to the seriousness of national conditions and turn to Him on behalf of their country, national blessing is secured. A constant duty resting upon us is that of prayer for our country and for those in authority. (See 1 Tim. 2:1, 2.) Some one has said that the Puritans put religion into this country and gave us noble ideals. Many of these noble ideals have been and are treated with contempt. Regard for the Lord's day and His name and His house has well nigh departed. A restoration of these ideals is a part of the duty that we owe to our country at this time. Fourth of July enthusiasm will not suffice to bring this about. The people must be called to return to God.

Sane and spiritual evangelists, men afame with the love of God and their fellows, are sadly needed right now. It is the deep conviction of many intelligent Christian people that a revival of the old-time religion is the only thing that

can save the present situation, and rescue us from a materialism and a lawlessness that threatens to engulf us. We need heralds today who can take the words of our Scripture lesson and make them a living present-day message.

The climax is reached in verses 19, 20. "If ye be willing and obedient," then blessing and prosperity and all that is good; "but if ye refuse and rebel," then judgment. These things should afford sufficient incentive to the doing of our duty to our country.

July 11

Brotherhood Among Races and Nations

Acts 17:24-28

There can be no Christian brotherhood among races and nations as such, because there are no Christian races or Christian nations. There are individual Christians in all races and nations, and among these there is a spiritual brotherhood by virtue of one common life derived through one common faith. Having believed in and received the Lord Jesus Christ as their personal Saviour, they have thereby become the children of God, and as children of God they are related to one another in the bonds of one common life. (John 1:12, 13; Gal. 3:26.) Apart from this there is no such thing as "Christian brotherhood." The much talked of "brotherhood of man" is simply a sentiment, nothing more. This does not exclude mutual respect among men and nations, and other relations, such as a comradeship of interests to further certain causes and attain specified objectives. But the phrase "brotherhood of man" used in such glib fashion on many platforms and in many pulpits is an empty phrase, lifeless, powerless, and positively misleading. To get rid of it is to take a progressive step in evangelical truth. The whole trend of New Testament teaching is arrayed against it. The events of the past few years have undermined it. The only brotherhood that the Bible emphasizes is the brotherhood composed of believers in Jesus Christ as their personal Saviour from sin, and Lord of their individual lives. To such believers there is imparted a new life, by virtue of which they become members of the new creation, the new humanity, the family of faith.

Our Scripture lesson teaches that God made the world and all things therein, also He made of one blood all nations of men. This is a definite assertion that God created the whole human race from one common stock. The apostle uses this as a part of his argument in the effort to eradicate the notion so prevalent among heathen people, that there were many gods. It would also assist

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in the reception of the truth concerning one true God. Not only was He Creator and Preserver, but He also exercised watchful control over all affairs. A beneficent purpose runs through all His appointments and arrangements. This appears in verse 27. As Creator and Sustainer—the giving One—He could be found and reverently worshiped. Moreover He is around about us, for in Him we live and move and have our being, and there can be no proper adjustment to environment apart from recognition of and relationship to Him.

The words of verse 28, "We are also his offspring," are quoted from Aratus, a poet of Cilicia, of which Tarsus, Paul's native city, was the capital. Cleanthes, in his hymn to Zeus, or Jupiter, uses almost the same words—"For we thine offspring are." Such words afford no basis whatever for the popular fallacy concerning the universal fatherhood of God and the universal brotherhood of man. Such a fallacy is a poor substitute for personal faith in the Saviour, and individual regeneration by the Spirit.

July 18

Why People Are Unhappy; the Cure

Psalm 32:10, 11

The most familiar call today is that of world reconstruction. We hear it everywhere. It is presented as a panacea for all human ills. Long before this call was issued and popularized, the word reconstruction had become familiar in the world of thought, especially in the world of religious thought. Theological reconstruction has been demanded by certain religious leaders for a long time and it has been very largely realized.

Conscientious effort to restate truth in terms of our own day is commendable. Such effort ought to be appreciated, but the statements issued must be carefully examined. Truth does not change, and is not subject to revision except in the outward form of statement. In all restatements of revealed or religious truth, these things must be insisted upon, namely: the fact of God; the fact of sin; the fact of atonement and forgiveness of sin; and the necessity of a vital experience of salvation.

All of these things are found in the 32d Psalm, which is the basis of our lesson. In the first two verses the way to blessing or happiness is pointed out. The forgiveness of our trespasses, the covering of our sin, the non-imputation of our iniquity, is sufficient when received by faith, to make any heart sing for joy. The first and greatest reason for much of the unhappiness in the world is either the failure to come into the experimental knowledge of these things, or else to have drifted away from them. An experience which makes these things a reality is fundamental to permanent happiness.

The words used here to describe wrong-doing

are very suggestive. Transgression means lawlessness or rebellion, breaking away from God and His will and authority, as revealed in His law. Sin means erring from the path, that is, deviation from the path of conduct well pleasing to God. Iniquity means the inward perversion of our nature which manifests itself in wrong thoughts and misdeeds. Until this transgression, sin, and iniquity have been dealt with, and dealt with in a way that satisfies the conscience, there can be no inward peace and consequently, no real happiness. God's method in dealing with sin is seen in the other three words that are used—"forgiveness," which means borne or carried away; "covered," meaning hidden as with a covering; and "non-imputation," which means cancellation, because every obligation involved has been met.

Such a psalm as this calls us back to the old paths, the paths of sound doctrine, growing out of a great experience. Verses 3 and 4 describe the soul exercise through which the writer passed, while verse 5 points the way to the blessing already described. Verses 7, 8 and 9 are in the form of a dialogue, while verse 10 presents the conclusion. The words of verse 11 form a very fitting close to such a psalm as this.

July 25

Every Christian a Missionary

Acts 1:1-9

It was evidently our Lord's purpose that every Christian should be a missionary, a witness testifying of the things known in spiritual experience. It is also evident that the Christians of apostolic days became missionaries. From the first four verses of Acts 8 we learn that when a great persecution broke out in Jerusalem, about the time of Stephen's death, the disciples were scattered abroad and went everywhere preaching the word. The result of this is seen in Acts 11:21.

This work required the endowment of power referred to in Acts 1:8. Witnessing for Christ requires power. There is always more or less opposition to it. The wall of indifference, ridicule, prejudice, pride, pretense, and self-sufficiency, is hard to batter down. Men and women of faith and of spiritual power are necessary in this kind of work.

A vigorous propaganda (call it preaching if you will) needs to be launched at this time by Christians. "Every Christian a missionary or a propagandist" is a good slogan for the present hour. All Christians may not be able to preach according to the common understanding of that word, but every Christian should be a propagandist. Distributing tracts and printed matter, pointing out the way of life in plain and simple terms—this is missionary work. "The bolshevist propaganda under Lenin, Trotzky, and others, by their own testimony, has been promoted

(Continued on page 892.)

Practical and Perplexing Questions

Grant Stroh.

The right is reserved to reject questions which may be deemed unprofitable to answer especially those of a controversial nature.

THE NEW JERUSALEM

S. E. L., East Liverpool, O.

Question: Is the New Jerusalem in Revelation 21 figurative or literal?

Answer: Some of the language is figurative. For example the New Jerusalem is called "the bride, the wife of the Lamb" (v. 9), and in verse three the city is said to be made ready as a bride adorned for her husband." Other language is also capable of a figurative interpretation, but in the main we must conclude that the New Jerusalem is literal and not figurative. The materials and measurements and inhabitants are too real to be otherwise. We should bear in mind, however, that the city here described is not to be compared with anything we now know. What will characterize the new earth we cannot conjecture. Here we are completely dependent upon God's revelation.

THE DEATH OF SATAN AND ANTI-CHRIST

G. R. R., Shamokin Dam, Pa.

Question: Is not Satan's death predicted in Isaiah 14:12-17 and Ezekiel 28:13-19? Will not the wicked one be killed when Christ comes (2 Thess. 2:8)?

Answer: These questions confuse the persons of Satan and Antichrist. The passage in Ezekiel is clearly a description of Satan, but describes not his destruction but his pre-eminence, sin, and fall. The language of Isaiah 14:12-17 applies primarily to the King of Babylon, but also includes him who in the consummation of the age is Satan's representative at the head of the world empire of that time (Rev. 13:4-7). This one is to be brought down and cast into the lake of fire (Rev. 19:20). With reference to the wicked one of 2 Thessalonians 2:8, the better translation is "the lawless one," and the reference is to the Antichrist, whom Christ is to destroy when He comes. Satan's final doom follows the millennium.

THE THREE DAYS AND THREE NIGHTS

N. E. B., Aberdeen, Mo.

Question: How long was Jesus' body in the tomb?

Answer: This is one of the really perplexing questions. When Jesus gave to His enemies the sign of the prophet Jonah, He said He would be in the heart of the earth three days and three nights. Yet the facts appear to be that His body was placed in the tomb upon Friday eve-

ning, remained there over the Jewish Sabbath, and was raised upon the first day of the week, our Sunday. The generally accepted explanation is to be found in the Jewish mode of reckoning time. They reckoned day and night as a single period, and any part of the period was counted as the whole. In the book of Esther we have an illustration. Queen Esther said she would neither eat nor drink for "three days, night or day," but the record shows that "on the third day" her fast was broken. A part of the day was put for the whole. The Talmud says: "A day and a night make an Onah, and a part of an Onah is as the whole." With this usage in mind we may harmonize Jesus' statement of the "three days and three nights" (Matt. 12:4) with that other statement, "and the third day he shall be raised up" (Matt. 20:19).

FUTURE CONDITION OF THE EARTH

G. R. R., Shamokin Dam, Pa.

Question: Will this earth, renewed, be the final habitation of the saints?

Answer: The answer must depend upon what is meant by "renewed," and also who are included in the "saints." There will be some sort of renewal as the result of the purifying judgments in connection with the establishing of the millennial kingdom. Descriptions of these devastating judgments may be found in the Psalms, the prophets, and the Revelation. The earth, thus renewed, will be inhabited by God's ancient people, the Jews, and the nations associated with them in the kingdom age. "And the time came that the saints possessed the kingdom," the earthly kingdom (Dan. 7:22; Rev. 20:4). This millennial earth is to be followed by a new heaven and a "new earth wherein dwelleth righteousness." Truly the saints will be there also, but whether the earth will be their only and final abode is not clear.

Question: When will the earth be utterly emptied and desolate? Jeremiah 4:24-27; Isaiah 24.

Answer: In these passages we find a double reference to the future. They describe coming judgments which are both near and remote. The Babylonian invasion is referred to in Jeremiah 4:6, 12, 20, 27. Jerusalem was to be destroyed and the land waste, yet the desolation was not to be complete (v. 27). In the midst of this chapter describing approaching judgments upon the chosen land, the prophet glimpses a judgment more terrible and sweeping in its character. The earth itself is to be shaken and

made waste and void. The Holy Spirit hastens the prophet on to the final consummation of the present age, and even to the conditions which are to precede the creation of the new heaven and earth (vv. 23-25).

In Isaiah 24 the judgment of Jehovah upon Jerusalem is foretold, but the picture also includes the nations and moves forward to the period when Jehovah of hosts will reign in Mount Zion and in Jerusalem, and to the final consummation of all things which are to follow that righteous reign.

Your question as to Azazel and the wilderness we are unable to answer.

BRIEF MENTION

E. L. J., Baltic, Conn.

Your letter fully and clearly states our own position with regard to the salvation of the Jew during the present dispensation. Even as a doer of the law he could be saved only by faith, as David was (Rom. 4:6-8).

E. J. S., Buffalo, N. Y.

The doctrine of election seems to be well covered by your statement. Another statement is: "The sovereign act of God in grace whereby certain are chosen from among mankind unto Himself." But to everybody is the invitation "Whosoever will."

R. G., Decatur, Neb.

Concerning the spirits of departed saints, it is generally believed that they go at once to be with God (2 Cor. 5:1-8; 2 Tim. 4:18; Phil. 1:22, 23; Matt. 22:32).

The spirits of unbelievers depart to the place of punishment. (2 Pet. 2:4; Luke 16:23.)

V. C. C., Flint, Mich.

Questions concerning the Sabbath have been answered in recent issues of this Magazine. We would refer all questioners to *Bible Problems Explained*, by James M. Gray, or to the more detailed discussion by Elder Canwright, *Seventh Day Adventism Renounced*.

A. B. H., Marley, Mo.

As to whether Lot's daughters were really married cannot be positively answered. Genesis 19:14 speaks of their marriage, but the verb may mean "were to marry," in which case the betrothed would still be called "sons-in-law" according to the custom of the times. Another explanation is that the daughters within the house were unmarried (cf. vv. 8, 15), but that there were married daughters living elsewhere in the city whom Lot sought out and warned (v. 14).

C. A. F., South Milwaukee, Wis.

We regret that our reply to R. W. R. as to

the meaning of the word "baptism" in Matthew 28:19 was not acceptable to you, as we think it was not inconsistent with your idea of that for which baptism stands. In further evidence of this, the writer of this note would like you to know that he has professed faith in his Saviour in the very same manner as yourself.

In answering your question as to how we can reconcile our "seeming favor of women pastors," etc., we wish to say that you have a misunderstanding of our position on that matter, as we do not favor women pastors.

"NARROW SECTARIAN RELIGION!"

(An editorial in *Harvard Crimson*)

"Nearly every member of the university delegation to Des Moines found in the conferences he attended there quite the opposite of what he expected. Men looked forward to a discussion of broad religious problems with their economic and political bearings. What they got, for the most part, from the speeches in the big Coliseum was narrow sectarian religion. It is all very well to tell your audience to think of the most beautiful thing in the world and then conceive God as something still more beautiful—that was the substance of Dr. Robert E. Speer's address in the opening session of the convention—but this type of oratory does not impress the ordinary college man. Not all the speeches of the convention were of this type, however. Dean Brown of Yale gave an inspiring address on the great international problems facing the world today. But up to Friday night, when the bulk of the Harvard delegation left, his had been the only practical speech of the convention.

"It would be superficial, however, to judge the conference merely from the speeches delivered in the Coliseum. An opportunity was afforded to meet and exchange views with men from other colleges and throughout the world, a chance, as one man expressed it, "to get the dope on yourself" that could not have been offered by a small convention or through ordinary discussion. There was something remarkably imposing in the mere sight of seven thousand delegates representing all races and nationalities gathered under a single roof. That was one of the things which helped make the conference broad.

"Similarly organized conventions, aiming at discussion of religious, industrial, and political problems in a broader way would be of the utmost value to the present generation of college men."

The Erieside Conference this year will be held July 16-25. Among the speakers will be Rev. W. Graham Scroggie, of Edinburgh, Scotland; Rev. Joseph W. Kemp, New York; Rev. R. A. Haddon, Los Angeles; Rev. W. B. Riley, D. D., Minneapolis; Louis S. Chafer, New York.

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

July 11

Jonathan Befriends David 1 Samuel 20

Golden Text:—"A friend loveth at all times; and a brother is born for adversity."—Proverbs 17:17.

The friendship between Jonathan and David is peculiar in that it occurred between two men of rival worldly interests. Jonathan was the crown prince, the heir to the throne. David was the heir according to divine choice and arrangement. Jonathan knew this and magnanimously waived his natural personal rights to the one whom he knew that God had chosen.

Following the interview of Saul and David after the victory over Goliath, Jonathan's soul was knit with that of David. He loved him as his own soul. While there was mutual love, yet this pleasing trait stands out more in Jonathan than in David, because it meant great loss to him—the loss of the throne, but immense gain to David—the acquisition of the throne to which he had no natural right. This genuine friendship was shown:

I. By Giving to David His Court Robe and Equipment (18:4).

These belonged to Jonathan as the crown prince. Following the love-covenant between them (18:3) Jonathan stripped himself of these and gave them to David. This act was virtual abdication in favor of David. "Love seeketh not her own" (1 Cor. 13:5).

II. By Defending David Against the Frenzy of Saul (19:1-6).

According to oriental custom, the women met David and his soldiers as they were returning from their victory over the Philistines, and with singing and dancing they ascribed more praise to David than to Saul. This stirred up the murderous envy of Saul and moved him to thrice attempt to kill David. In his third attempt Jonathan defended David before his father and evoked from him the oath that David should not be slain (19:6). Thus he exposed himself to the anger of his infuriated father, for David's sake. When one is willing to lay down his life for another he proves that his friendship is real. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

III. By Revealing to David Saul's Mysterious Intent (20:30-40).

The beginning of a new moon was celebrated by sacrifices and feasting, at which all the members of the family were expected to be present (v. 5). David's excuse for absence was to go home to attend the yearly sacrifice of the entire family. This annual feast was more important than the monthly feast.

Matters were now so serious that they renewed the covenant between themselves. In its renewal the terms were projected beyond the life of Jonathan (vv. 14,15). Saul's anger was now so fierce that for Jonathan to be found in company with David was a dangerous thing, so he cleverly plans to give David a sign by which he could know Saul's purpose. We prove our friendship by warning those who are exposed to danger. David's heart responded to Jonathan's love by pledging himself to deal faithfully with Jonathan and his seed forever. Later history proves that this was faithfully carried out (2 Sam. 9:7, 8).

Some observations on friendship:

1. Friendships should be made while the parties are young—while the hearts are capable of being knit together.

2. Real friends are few; therefore be careful in the formation of the ties of friendship. Friends should be selected. We should love everybody, but we can have but few friends.

3. There should be some variations in the temperaments in those who would be friends. Friendships should be formed for the purpose of mutually helping each other. Both parties, however, must possess real merit.

4. Both parties must be God-fearing. David and Jonathan both recognized their obligation to the Lord and that His help was essential to the welfare of both. Without a deep religious life there can be no friendship. There are times when one party must absolutely renounce his interests in behalf of the other. Genuine love is the basis of all friendship.

July 18

David Spares Saul's Life 1 Samuel 26

Golden Text:—"Love your enemies, do good to them that hate you."—Luke 6:27.

I. Saul in Pursuit of David (vv. 1-3).

Ever since David took his departure from Jonathan (chap. 20), when that crowning act of friendship was shown, Saul had been hunting him as a wild animal. He now pursues him with

3,000 chosen men. David flees from place to place and is in hiding as an outlaw. Sometimes he is in the enemies' country doing disreputable things. This is the period of his schooling, which fitted him to be the future eminent king. It was a bitter period in his life, but God sent him to this school and adapted the instruction to his needs. David could never have been the broad man that he was had he not been prepared in this crucible of bitter experience. His wading deeply into trouble adapted him to write psalms suited to all men, in all ages, and under all conditions. His life swung through the arc of human experience touching the highest point of fame and dipping to the depths of sorrow and shame. Further, his being hunted as a partridge upon the mountains and being bitterly persecuted made him the beautiful type of the Lord Jesus. Then, personally, he learned many lessons, among which may be mentioned

1. His Own Weakness. It was necessary that he be humbled under the sense of his infirmities. Before anyone is fit to be raised to a position of prominence he must be made to know his limitations and weaknesses. Unless a man has learned this lesson, sudden elevation to power will utterly ruin him.

2. His Dependence upon God. David's many miraculous escapes caused him to realize that the Lord has redeemed him out of his adversity. His hiding places in the rocks gave him much imagery for the psalms.

3. He Learned the Country and People over Which He Was to Rule. By knowing the grievous afflictions which Saul had heaped upon the people, he could sympathize and remove them.

4. He Learned the Magnanimity of Self-control. This a man must know before he can be a true king. He that ruleth his spirit is better than he that taketh a city (Prov. 16:32).

II. Saul in David's Hands (vv. 4-20).

1. David Sends out Spies (v. 4). This he did to find out as to whether Saul was come in very deed.

2. David at Saul's Camp (vv. 5-11). He took with him Abishai and went in the night to where Saul was sleeping. Abishai asked to be allowed to kill Saul, but David forbade him because Saul was the Lord's anointed.

3. David Takes Saul's Spear and Cruse of Water (vv. 12, 13). Once before at Engedi (chap. 24) David spared Saul's life. Now again he was at his mercy. This he did that he might show tangible evidence to the king that he had no evil intent.

4. David Taunts Abner, the King's Body-guard (vv. 14-16). He calls to Abner and taunts him for his listlessness—his failure to watch over the Lord's anointed, the evidence of which is the cruse and spear in his hands.

5. David Reasons with Saul (vv. 17-20). When Saul recognized David's voice, David

began to reason with him, showing that he had nothing but good intentions toward the king. He asked that he would show what wrong he had done, or what evil intent was in his heart. If the Lord was directing Saul he was willing to appease his wrath with an offering. If Saul was only hunting him because wicked men were urging him, a curse should be pronounced upon them. David is very humble and begs Saul to relent, for surely if he had any wicked purpose he would not have saved his life twice when the Lord had placed Saul wholly at his mercy. David would not touch the one upon whom God's holy anointing had come. We should learn to revere the one whom God anoints with His Spirit. David recognized the fact that the Lord had delivered Saul into his hands not to kill, but to save. He did not kill, neither did he allow his servant to kill. He regarded that which he could avert as being done by himself. His conscience told him that vengeance was not his, but the Lord's.

III. Saul's Confession (vv. 21-25.)

1. He Confessed that He Had Sinned. The sad feature about his confession is that it lacked conviction, for he went right on sinning. That is the great trouble with people. They are willing to confess that they are sinners, but still they go on sinning.

2. He confessed that He Had Played the Fool and Erred Exceedingly. We see about us daily many using such expressions, but still they go on repeating their sins. David shows his magnanimity of spirit, however, in delivering the cruse and spear to Saul's servant. He knew that Saul's confession was not genuine, so he was afraid to go near. He knew the cunning of that old fox. He still appeals to Saul's kindness to him, and they part never to meet again.

July 25

David Succeeds Saul as King 2 Samuel 2:1-7; 5:1-5

Golden Text:—"Trust in the Lord with all thy heart; and lean not unto thine understanding."—Proverbs 3:5.

The death of Saul laid the path to the throne open to David. This would have rejoiced the heart of many, but David was sad. Instead of reward being given to the slayer of Saul, quick vengeance was executed upon him. David sincerely mourned the death of the king, and his soul finds expression of its deepest feelings in his elegy over Saul and Jonathan.

I. David Made King over Judah (2:1-4).

He knew full well that the Lord, by the hands of Samuel, had anointed him to be the successor of Saul. He had learned the essential lesson which the school of Providence was designed to teach, namely, that the position now open to him was no easy one to fill. His exile and sufferings gave him self-control. He had the

good sense to know that promotion to the throne did but bring "harder duties and multiplied perplexities." He did the infinitely wise thing here; he threw himself upon God and asked for guidance. He obtained that guidance just as we all can by asking for it in faith (James 1:5-7). He trusted in the Lord with all his heart and leaned not unto his own understanding. He acknowledged the Lord, and the Lord directed his paths (Prov. 3:5, 6). Just how David ascertained the Lord's guidance we do not know, quite likely by the means of the Urim and Thummim (1 Sam. 30:7, 8). We have a better way of finding out the will of God, namely, by the Holy Spirit who dwells within us. David rendered instant obedience to the Lord's answer. If we are to enjoy God's fellowship and blessing we must render quick obedience. He made a right beginning, therefore God prospered him. When he reached Hebron the men of Judah came and anointed him king over them. Thus a part of the nation recognized him as king, and ratified the work which Samuel did many years before. When David went up he took with him all who had been with him in exile and suffering. They are now sharers with him in the kingdom. When David's greater son, Christ, shall enter upon His glorious reign, those who have been faithful to Him in His rejection shall reign with Him. "If we suffer, we shall also reign with him" (2 Tim. 2:12); "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

II. David's Behavior Toward the Men of Jabesh-gilead (2:4-7).

The men of Jabesh owed much to Saul (1 Sam. 11), and they showed this recognition of debt by making a daring dash to rescue his body from the ignominious exposure at Bethlehem. David's act of sending men to Jabesh with a message of good will for their affectionate remembrance of Saul is an exhibition of his noble generosity. His love for the unfortunate king survived all the injuries which he suffered at his hands. He forgave and forgot them all. This was an act of political shrewdness as well as a generous one. In fact the only policy which proves effective is that which proceeds from a generous heart. He deftly follows this generous commendation with a solicitude for the men of Jabesh to transfer their loyalty to himself since he is now their legal king. Since Saul is now dead he urges them to be valiant for him. In view of the civil war which was to follow he knew it would require valiant men to stand by God's king. This appeal to be valiant is needed now, for we all are called upon to take sides between God's appointed King, Jesus Christ, and Satan, the pretender to the throne.

III. The Dual Kingdom—War Between

the House of Saul and the House of David (2:8-4:12).

This period of civil war lasted seven and a half years. Most of the tribes of Israel clung to Ishbosheth, Saul's son, whom Abner had proclaimed king at Mahanaim. Feuds continued between the rival generals. David's power increased while that of Ishbosheth waned.

IV. David Crowned King Over United Israel (5:1-5).

Though the struggle for supremacy was long and bitter, Abner's death and Ishbosheth's assassination put an end to David's opposition. David's behavior during this time gradually won for him the confidence of the tribes so that they all came to him at Hebron and anointed him as their king. They accepted his divine right to rule (v. 3). They assigned as their reasons for anointing him their king:

1. He Is Their Brother (v. 1). This is true of Christ our King. Through the incarnation He has become one with us.
2. He Was Their True Leader in War, Even in Saul's Time (v. 2).
3. He Was the Lord's Choice (v. 2).

August 1 David Brings the Ark to Jerusalem 2 Samuel 6:1-19; Psalm 24:7-10

Golden Text—"Enter into his gates with thanksgiving, and into his courts with praise"—Ps. 100:4.

The ark was a symbol of the presence of God in Israel. It represented God's throne, the place from which He communicated His will to the people through the priest (Ex. 25:22; Ps. 80:1).

I. David's Unsuccessful Attempt to Bring up the Ark (vv. 1-5).

This is an example of a wrong way of doing a right thing. That the ark of the Lord of hosts, the symbol of God's presence, should be brought to the very center of the nation's life was a decision worthy of all praise. It surely met God's approval. David gathered together the representative men of the nation in order that the movement might be a national one; also that the Philistines might not oppose them. That David was sincere in this measure can not be doubted, but he was hasty and inconsiderate, for the procedure was an express violation of God's statutes. God had expressly decreed that the Kohathites should bear the ark upon their shoulders (Num. 4:14, 15; 7:9; 18:3). For them to place it even upon a new cart was a positive violation of God's commandment. Though David was sincere, his sincerity did not atone for disobedience to God's Word. The dictum that it matters little what you do, just so you are honest and sincere is one of the devil's blackest lies. David cannot be excused on the

ground of ignorance, the accident, the transient, the new, the temporary, and the people.

II. David and Bathsheba

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grounds of ignorance, because he had the opportunity to know. God cannot be blamed for man's ignorance when He has given him the law and the ability to understand it. Besides, it is evident that they had learned this new method of transporting the ark from the heathen Philistines (1 Sam. 6:7-14). Many of the so-called new and improved methods of doing the Lord's work are directly from the heathen. It may be that some of your Sunday-school methods and machinery originated in that way. Good people may be sincerely ignorant about them and use them, but that will no more do than in David's case.

II. God Vindicates His Law and Holiness (vv. 6-9).

The people were very joyful as they moved on toward Jerusalem with the ark, but suddenly there was a stop to their jubilant voices and music. At some rough place in the road the oxen stumbled and Uzzah anxious for the precious freight on his cart reached forth his hand to steady it. This resulted in his being stricken to death, as a man who touches a live electric wire. Ignorance does not make a man immune from the death which is in the touch of the heavily charged electric wire; neither does it in the case of the violation of God's laws. Even those who were designated by the Lord to carry the ark were not allowed to touch it with their hands. Since the ark was God's dwelling-place among men, they needed to know that He was holy. The crying need of this age is to learn that God is holy and that we should reverence His Word and institutions. God's judgment was severe, but not more so than they deserved. Many, according to 1 Corinthians 11:27-31, are dying because they dare to presumptuously approach the Lord's table. In such case God's judgment must strike. The only way to avoid it is to acquaint ourselves with His way of doing and then render full obedience. When one disobeys God's Word he will soon be handling, with irreverence, God's institutions and ordinances. This awful visitation of just judgment struck

terror to David. Well it might, for he was in the path of disobedience. The Lord's presence has no terror for those who obey His Word and do His will.

III. The Ark of God in the House of Obed-Edom (vv. 10-12).

The homes where God is welcomed are always blessed. Obed-Edom was not better personally than Uzzah and David, but he openly received the Lord and properly related himself to Him. What had been death and dread to others was life and blessing to him. This was all because of his attitude toward it. The gospel is a savor of life unto life to some and death unto death to others. The same sun which melts wax hardens the clay. This difference is due to the nature of the material.

IV. The Ark Brought to Jerusalem with Great Joy (vv. 13-19).

1. Sacrifices Were Offered After Going Six Paces (v. 13). David made the start and when convinced of God's approval he made offerings. These were both burnt and peace offerings, typifying the self-dedication of the offerers and their thanksgiving (1 Chron. 16:1).

2. David's Great Joy (vv. 14, 15). The people joined him with great shouting and with the sound of the trumpet.

3. Michal's Criticism (v. 16). Even though David went to excess in his expression of joy, it was wrong in her to criticise, for God seems to have sanctioned David's rebuke of her (v. 23).

4. The Grand Celebration (vv. 17-19). As a token of his gratitude to God, David generously treated the people.

5. The King of Glory, the Lord Jesus Christ, Coming (Ps. 24:7-10).

This was not the psalm composed by David for the occasion of bringing up the ark; that was Psalm 105. (See 1 Chron. 16). It is strange that such a suggestion should have been made. This 24th psalm pictures Christ as the coming and triumphant King. At that time the gates shall open to Him and the King of glory shall come in.

Sunday-school News, Methods, Appliances and Questions

By Hugh Cork

THE CHURCH SCHOOL'S FIRST CONCERN

What is the Sunday-school? In the economy of God it is meant to be none other than the Church of Christ functioning in her ministry of teaching as prescribed by her divine Founder. Being, therefore, nothing more nor less than the Church, the body of Christ (not an "organization" but an "organism"), she has been enjoined by her Lord in her teaching ministry

as well as her other world-mission activities, to wait until she receives the Holy Ghost after which to witness of the good news (Acts 1:8), to teach all nations (Matt. 28:19), to win souls for her Master and to prepare them for Christian service (Matt. 28:20), and to select some who can train others (2 Tim. 2:2) whom God Himself has set in the Church to teach (1 Cor. 12:28).

The Church school's first concern, as she contemplates her world possibilities, should

therefore be the endowment of power from on high. Any amount of zeal in carrying out her Master's great commission will result in failure unless there is the work of *infilling* before there is any attempt at *fulfilling*. "Ye shall receive power after that the Holy Ghost is come upon you." The Holy Spirit is already here and just waiting to be permitted to guide the Church school in her teaching function, even in the deep things of God. The Church school has been leaning too much upon man rather than upon God's Spirit, hence her weaknesses and many failures. She needs to learn that spiritual results come not from work "which man's wisdom teaches, but which the Holy Ghost teaches, comparing spiritual things with spiritual." In fact she must ever be conscious of the spirit of God dwelling in her. While Jesus is yonder preparing the home for His bride, He has commissioned the Holy Ghost to come and make His home here in the dwelling place of the bride, to assist her in preparing for her coming marriage. Paul reminds us of this when he writes to a church (not to individuals) saying, "Know ye not that ye (as a church) are the temple of God and that the spirit of God dwelleth in you?" Oh, that the Holy Spirit might have His rightful place in the Church's teaching service, then Christ's great commission would speedily find its fulfilment in the Church school's world-mission!

"SECRETS OF SUNDAY-SCHOOL TEACHING"

From Edward Leigh Pell's Book

Pour a note book full of new methods into a cold brain and they will accomplish about as much as a tank full of cold water emptied into a cold engine. You've got to have fire beneath the water. You've got to get a motive that will kindle a fire in your heart beneath your brain.

Your great business as teachers in the Sunday-school is to bring the pupils in contact with the Word of God and in contact with your life which has been transformed by that Word, with the hope that from the pages of the printed book or from the hand touch or heart touch of yourself, these may find its way into the heart of the pupil that which will transform his life and develop him into a man like unto the man of Galilee. Your success or failure is indicated at this point.

Cultivate your love for children—not for ideal childhood but for real flesh and blood children, the besmeared child, the homely child, the outwardly repulsive child. Your love is not a love for children until you get behind the besmeared face, deep down into the unsmeared heart.

The Word of God is not likely to find its way down into the heart of my pupil unless it has found its way into my own heart. I must not

only possess the truth I am to teach, but the truth must possess me.

The reason a good many teachers never accomplish anything is because they never aim at anything. If you want to be a successful teacher aim at something.

I would not trouble myself to begin with about elaborate equipment or devour all the books on pedagogy the first year. I would not ask in what way I want to help the "souls" of my "pupils," but in what way do I want to help John and Mary and Henry.

Every teacher teaches two lessons at a time—one from his lesson help and the other from himself. What he teaches from his lesson help often goes wide of the mark; but the teaching that goes out from himself—his personality, his character, his life—goes without aim or effort straight to the hearts of his pupils.

Mental stagnation is the secret of half our woes. If your work is to be worth-while you must find time before you go to Sunday-school to wake up your mind. You must get up early enough to wake it up. Take time to ascend the Mount of Transfiguration and then your pupils, seeing your countenance, will feel within themselves, "It is good to be here."

One way to stir up enthusiasm for the work is to think about our work—not about the discouraging things that relate to our own efforts, but about the stirring things that relate to our work as a whole, and what Jesus is waiting to accomplish through us. He gave the child as only a promise of which the man is to be the fulfilment.

I do not hesitate to say that a teacher should go to his class feeling the ground beneath his feet, or he should not go at all. His mind must be settled on fundamental things—not like a reed that bends before every wind.

As you go to the class say to yourself, "I am going to teach this lesson for the sole purpose of bringing my pupils to the point of taking Jesus at His word. I am going to picture Jesus in such a light that it will be easy for them to take Him at His word. I shall have no other purpose, no other thought. Every question that I may ask, every incident that I may relate, every verse that I may quote, every word or look or deed, shall be to this single end. My aim shall shine out before me as clear as a star in the heavens and I shall follow that star as straight as an arrow."

MUSIC'S POWER IN THE SUNDAY-SCHOOL

Dr. George F. Pentecost, the popular pastor of the great Bethany Presbyterian Church of Philadelphia, makes the following statement of the power of sacred song:

"I am profoundly sure that among the divinely ordained instrumentalities for the conversion and sanctification of the soul, God has not given

a greater, besides the preaching of the gospel, than the singing of psalms and hymns and spiritual songs. I have known a hymn to do God's work in a soul when every other instrumentality has failed. I could not enumerate the times God has rescued and saved my soul from darkness, discouragement and weariness by the singing of a hymn, generally by bringing one to my own heart and causing me to sing it to myself. It would be easy to fill many pages with interesting facts in connection with the use of hymns in public worship in the house of God. I have seen vast audiences melted and swayed by a simple hymn when they have been unmoved by a powerful presentation of the gospel from the pulpit."

With this in mind we should select our Sunday-school choristers with great care, and see that we do not use hymns to fill up the time while "the janitor lowers the windows," or "the ushers take up the collection."

BENEATH THE CROSS OF JESUS

Mr. Ira D. Sankey said concerning the above named hymn: "I composed the music to this hymn in the home of my dear friend, Dr. Thomas Barnardo, whose death is announced through the public press just at the time I am writing this note. The author of the hymn, Elizabeth Clephane, also wrote 'The Ninety and Nine,' and these two were her only hymns.

"The first time this hymn was sung is still fresh in my memory. The morning after I had composed the music the Rev. W. H. Aitkin was to speak at our meeting in the Great Bow Road Hall, in London, Mr. Moody having made an arrangement to speak at Her Majesty's Theater. It was a lovely morning and a great gathering had assembled at the meeting, which was held at eight o'clock. Before the sermon I sang 'Beneath the Cross of Jesus' as a solo; and as in the case of 'The Ninety and Nine' much blessing came from its use for the first time. With eyes filled with tears and deeply moved, the preacher said to the audience, 'Dear friends, I had intended to speak to you this morning upon work for the Master, but this new hymn has made such an impression on my heart and evidently upon your own, that I will defer my proposed address and speak to you on 'The Cross of Jesus.' The sermon was one of the most powerful I have ever heard, and many souls that morning accepted the message of grace and love. Some years later Mr. Aitkin held many successful meetings in New York and other cities in this country, and he often used this hymn as a solo.

"An odd incident occurred in connection with Mr. Aitkin's use of this hymn in St. Paul's Church, at Broadway and Wall street, the money center of America. A gentleman, having heard this piece sung frequently by great congregations of business men and Wall street brokers in St. Paul's Church, called upon the

publishers of the small book of words which had been distributed in the church and said that he 'wished to secure that beautiful English tune which Mr. Aitkin used so much in his meetings.' When he was told he could find it in any copy of *Gospel Hymns* he became quite indignant, and insisted it was a fine classic which the great preacher had brought with him from England —nothing like the Moody and Sankey trash. Having secured a copy of Mr. Aitkin's hymn book containing the 'fine English tune' to the beautiful words 'Beneath the Cross of Jesus,' he went away happy but only to find it was written by the author of 'The Ninety and Nine.'"

HELPFUL SUGGESTIONS IN BOOKS

Sunday-school teachers using the International (Uniform) lessons for July, 1920, will appreciate the aid given by the following named books:

Aug. 1. "Thanksgiving" in *Precailing Prayer*, by D. L. Moody; "Prayer with Thanksgiving," in *How to Pray*, by R. A. Torrey.

Aug. 8. "The Fruit of the Spirit is Love," in *Absolute Surrender*, by Andrew Murray.

Aug. 15. "Sowing and Reaping," by D. L. Moody.

Aug. 22. "Repentance Must Go With Forgiveness," in *All of Grace*, by C. H. Spurgeon; "Forgiveness," in *Precailing Prayer*, by D. L. Moody; "The Lost Chord Found," in *Light on Life's Duties*, by F. B. Meyer; "The Blessings of Sin Forgiven," in *Short Talks*, by D. L. Moody.

Aug. 29. "True Wisdom," in *The Overcoming Life*.

The publications listed above (all selected from the Moody Colportage Library) may be obtained of The Bible Institute Colportage Association, 822 North LaSalle Street, Chicago.

SELF-EXAMINATION FOR TEACHERS

"I have a surprise for you," announced the superintendent as they were all—teachers and officers—seated about the tables for their monthly supper and conference. "We have decided to give our pupils examinations upon their work. I do not want to examine you—I want each of you to do that for yourself. I have prepared some questionnaires and would like each of you to give a truthful answer, in writing, to each question. Of course, these papers will be strictly confidential. No eye but mine shall ever see them." He then passed the papers down the table. Each was marked with the name of the teacher or officer for whom it was intended. Those for the officers of the school varied according to the office held; those for the teachers were all alike:

1. Do you enjoy your class? If not, why not?
2. Do you know the school and home environment of each of your pupils?
3. Have you made friends with their mothers?
4. How do you meet with your pupils socially?
5. How can you help them more in their home life?
6. How can you help them more in their school life?
7. How can you help them more in the class hour?
8. How much time do you give to lesson preparation?
9. How much time are you giving to advance study along any line?

10. Do you pray daily for each of your class by name?

11. Does each member of your class feel that you are a personal friend to whom they can take their inmost longings?

12. Do you talk with them, privately, of the things of the soul?

13. What are you doing to train them in service?

14. Do you ever pray with them, one by one, in private?

15. If you have omitted the doing of any of these things, will you begin now?

Not all these questions were answered by any teacher. But, one by one, the teachers brought the papers and confessed, some with tears in their eyes, how far they had failed in these things. They would do better.

It was the beginning of a Christward step for each teacher. There was a different atmosphere in the school from that time on; a growth in spirituality which was extremely gratifying to pastor as well as to superintendent and parents. They had examined themselves.—William P. Benton in *The School Standard*.

TEACHING'S THIRD LAW AND SEVEN OF ITS RULES

"The Language Used to Convey the Truth Must be Common to both Teacher and Learner."

To enforce this law the following seven rules are made:

1. Study the learner's language to get his words and the meaning he gives them.

2. Express your thoughts as far as possible in the pupil's words carefully correcting any defect in the meaning he gives them.

3. Use the simplest and fewest words that will express the meaning.

4. Use short sentences and of the simplest construction.

5. Help out the meaning of the words by good illustrations.

6. When it is necessary to teach a new word give the idea before the word.

7. Here as everywhere in teaching the young make haste slowly.

HUNDREDS BOOKING FOR THE SUN-DAY-SCHOOL CONVENTION IN TOYKO

Pennsylvania is still in the lead with more than 85 delegates. Ohio has 29 bookings and New York 26. The first sailing will be July 30 on the "Fushimi Maru" from Seattle. Four ships carrying delegates will sail in August and the last of the delegates will leave on the "Empress of Russia" September 22, from Vancouver.

Some who take the Around-the-World tours will stop over in India for four weeks before proceeding to Egypt, Palestine and Europe. More than thirty post-convention meetings will be held in the Far and Near East and the last rally before the delegates separate at Marseilles

will be at Jerusalem, where the Fourth World's Convention met in 1904. All information concerning the Tokyo Convention can be obtained by addressing the World's Sunday School Association, 216 Metropolitan Tower, New York City.

YOUNG PEOPLE'S SOCIETY TOPICS

(Continued from page 883.)

largely, and in some districts almost exclusively, by circulars and pamphlets in the vernacular. America is now being circularized with the request, 'Read and pass it on.' It is time for the Christian faith to be propagated by this same method. 'A distinguished and trustworthy writer on 'The Facts of the War on World Religions' adduces evidence to prove that Shintoism, Buddhism, Mohammedanism, Hinduism, and Confucianism stimulated by the war, have already inaugurated world-wide campaigns, especially for Europe and America. These are to be largely promoted by the printed page, and the literature is already appearing.'

Now is the time for individual Christians to arouse themselves. Let the habit of carrying and distributing good tracts and pamphlets setting forth Christian truth be formed and developed. Thousands of people who did not go into our churches have been won to a saving knowledge of Christ through the wise distribution of tracts. Our Young People's Societies could well afford to inaugurate a campaign in their own communities for the distribution of printed matter, positively Christian in its tone, and clearly directed towards making Christ known as a personal Saviour. "Men now living who know Christ must take Him to those now living who know Him not, if they are ever to know Him."

"Time worketh; let me work too.

Time undoeth; let me do.

Busy as time, my work I ply,
Till I rest in the rest of eternity."

NOW THAT PROHIBITION IS LAW

Will a storm be allowed to brew?

Will the moon be allowed to get full?

Will a ship be allowed to anchor over a bar?

Will a captain be allowed to put in some port?

Will cocktails be allowed on the farmers' roosters?

Will it be allowed to name children Tom and Jerry?

Will a man be punished for getting half shot in battle?

Will "hops" be allowed in dance halls?

Will mourners be allowed to pass the bier at a funeral?

Will a person be allowed to become drunk with success? Or intoxicated with joy?

Will doctors be allowed to prescribe for sham pain?—*Cartoons Magazine*.

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A PLEA FOR THE FAITH MISSIONS

By Rev. E. J. Pace

With no intention to deprecate by invidious comparison the splendid work done by many a denominational mission in the wide fields of missionary endeavor, and joying in the increased facilities the recent inflow of funds will provide such missions, we are nevertheless led by several considerations to enter a plea for that splendid company of men and women who, in the daring of their faith in God's faithfulness to provide, have ventured into the regions beyond

tian, doing a great work for God in the upper Congo. Mr. C. T. Studd, convert of Mr. Moody's mission in England, a veteran missionary, fifty-five years old, physically depleted by tropical fevers, yet dared to take God at His word and plunged into the midst of the cannibals of the upper Congo, only a dozen years ago. Others, inspired by the daring of his faith, followed in quick succession, and everyone of them, looking to God alone for support, also found Him faithful, and more than faithful. Today there are hundreds of devoted Christian workers who but



Group of Evangelists of the Heart of Africa Mission. A dozen years ago these were cannibals

with no definite support, humanly speaking, assured them.

Whose heart has not been thrilled by the triumphs of faith recorded in the annals of the China Inland Mission, whose missionaries number now upward of a thousand, whose footsteps have penetrated into the remotest recesses of that vast republic? What men and women of prayer they are! What dependence upon the Holy Spirit of God; what loyalty to the Word of God! We never hear of financial "drives" in their behalf; no stress and strain of creaking ecclesiastical machinery accompanies the silent flow of the needed supplies. Their triumphant witness to the world is, "God is faithful," not only in meeting their material need, but in the abundance of the harvest they are reaping.

There is the Heart of Africa Mission, practically unknown to the average nominal Chris-

yesterday were the vilest of cannibals, saved by the power of the gospel and themselves zealously evangelizing the untouched tribes of the Belgian Congo. True to Him and His Word, these missionaries find Him also true, and a blessed harvest of souls is quickly gathered in.

Then there is the Sudan Interior Mission, and the Sudan United Mission, seeking with truly heroic faith, and in steadfast loyalty to the whole truth of God, to evangelize the biggest untouched block of heathenism anywhere on the globe. Over one hundred tribes in equatorial Africa are as yet absolutely untouched, but upon whose domains the Mohammedan advance is pushing on like a relentless tide.

Nor would we forget the Africa Inland Mission, that splendid body of men and women pushing inward from British East Africa under Mr. Hurlburt's leadership, every one of whom

is loyal to the Lord Jesus and the Book, whose appeal to God asks for 200 more missionaries to man the unreached fields across the Sudan from the East.

Time fails us to do more than mention the Nyasaland Mission, the Congo Inland Mission and the South Africa General Mission, founded by the sainted Andrew Murray "who being dead yet speaketh" in all the policies of that vigorous forward-pushing mission.

Southward in the neglected continent of Latin America are heroes of the eleventh-of-Hebews type, whom we would also commend as men and women of God, absolutely loyal to the Word. The Bolivian Indian Mission is doing a solid work among the down-trodden Indians of the Andes. The Inland South America Missionary Union is pushing with courage and faith up among the untouched Indian tribes of southern Brazil, and are calling for more workers to meet the need.

Among others we might mention is the Central America Mission, with whom Dr. C. I. Scofield has for so many years been identified, whose missionaries labor amid unspeakable difficulties to evangelize the Indians of Central America. Christians can rely on their soundness of faith and devotion to evangelization.

Other missions of unquestioned loyalty to the Word ought to be mentioned here, as worthy of support, whose faith in God has "subdued kingdoms, wrought righteousness, obtained promises—from weakness were made strong, waxed mighty in war, and turned to fight the armies of the aliens—of whom the world is not worthy."

God bless the 'faith missions' and all others whose steadfast loyalty to the Word entitles them to the support of God's people.

PRAYING MISSIONARIES OUT OF THE FIELD

The Master's words, "Pray ye the Lord of the harvest that he would thrust forth laborers into his harvest," have been heard on many occasions when the needs of the mission fields have been presented to Christians, but it is not often that a reversal of this prayer finds voice.

From a missionary recently returned from Korea we learn that practically the entire mission force of all denominations, and practically the entire church of Korea, is premillennial; that the Korean Christians and preachers to a man believe the Bible through and through, and it is not their purpose to stand for any teaching subverting to their simple faith in the fundamentals of the Word of God, including the blessed hope of the Lord's coming. When a missionary appears on the field whose views of the Bible and of this doctrine are at variance with the established belief, we are told that the Korean churches unite in prayer to thrust this laborer out of the field. Such has been done in the case of a number of missionaries, who

found themselves "personae non gratae" and their surroundings so uncomfortable that they found it best to return to America.

Japan Favors the Chundokyo

The religion of Japan is identical with patriotism; the Emperor standing in the place of God. The rulers of Japan see in the propagation of the gospel of Jesus Christ the most potent and subverting propaganda to undermine their national faith that could be conceived. The Chundokyo or "preaching church" of Korea is a cleverly contrived substitute for Christianity, the endeavor being to propagate the ethics of Christianity, placing patriotism, however, as foremost in the code of ethics.

Information comes that recently the imperial government granted fifty thousand yen to the propagation of the Chundokyo movement, with the view of undermining the church of Jesus Christ in Korea. The imperial militaristic government of Korea has assigned 1920 as the time when the image of the Emperor must be hung in every Christian school, and upon certain festive occasion all Koreans must bow to the image of the Emperor. Korean missionaries to a man, and Christian leaders, have sworn their refusal to either do, or allow such a thing, whatever the consequences might be.

We naturally wonder if we are not having a duplication in our day of Christianity undermining the paganism of Rome in the early centuries of the church by passive resistance to unspeakably brutal oppression. May it not be that the brutality of militaristic Japan will find in the passive resistance of Korea that which will break up the foundations and effect its collapse? Already we are told a deep current of resentment surges through Japan presaging a disintegration of militarism and the anti-christian opposition.

A REMARKABLE MISSIONARY CHURCH

By Rev. E. J. Pace

It was the writer's privilege to attend, some time ago, and have some part in, a missionary rally in the Gospel Church of Cleveland, O., of which Rev. Herbert McKenzie is pastor. The church is not large, there being somewhat less than three hundred members enrolled, but these members have been blessed with faithful shepherding.

Pastor McKenzie believes the Bible, and teaches his people in season and out of season, and the results of his faithful indoctrinating appear in ways intensely practical. In these days of strained emphasis upon service, to the neglect of sound doctrine, it is immensely refreshing to find a church proving to the world the practicability, nay, rather the necessity, of sound teaching in awakening interest in world evangelization.

We have long felt that the way to get folks interested in missions is to get them interested

in Jesus. True missionary interest and zeal cannot thrive on missionary pageants and pantomimes, helpful as these might be to enlighten folks about people abroad. Where there is a want of a whole hearted and sound enthusiasm for the Lord Jesus Christ, almost vain are the efforts to awaken and maintain a loyal support of missions.

One day in the year is given to missions in the Gospel Church of Cleveland, upon which day the annual missionary offering is received. Several days of preparation precede the day, wherein missionary speakers are heard and the needs of the work abroad are presented. Then on the missionary Sunday the people are simply invited to lay their offerings upon the table for the work of Christ abroad, and what a sight it was! No urging, no exhorting, no cajoling, but quietly and without the least confusion, practically the whole church came forward with gifts, totaling more than \$10,000. So deep was the impression made upon me that I requested a statement from Pastor McKenzie how he accomplished it, which he gave as follows:

"My missionary vision came in 1897. Up to that time I had taken one missionary offering of about \$23. My first after I beheld the fields was \$296, and within one year had equipped and sent forth my first missionary. This was in London, Ont.

"I came to Cleveland, January, 1908. The missionary income for 1907 had been \$390. The missionary's salary was \$150 in arrears. It was soon raised. Our first missionary day brought over \$1,100, and we have steadily grown to \$10,000, our last offering having reached that figure.

"We have only one business man in the church, his offering has usually been \$500, that is in recent years. This year it mounted to \$800 rising from \$200, eleven years ago. We have one member—our missionary blacksmith—who has gone up from \$5 to \$400, given in cash the day you were here. The Sunday-school offering this year reached nearly \$1,000. This of course included givings of young men and women, members of Bible classes who were members of the church, who did not divide their givings between the church and school.

"We have five missionaries on the field which we have supported. This year we have sent five to Bible Institutes for preparation. One member has been recently accepted for Africa and will be added to the list. You will note on our missionary calendar that we have the joy of fellowship with over fifty missions or workers.

"Names on our roll stand at about 290. Thirty-three per cent of these should be struck off as unknown—they are merely names, as is the case, I presume with, nearly all churches. We never dun nor personally canvass our members, neither do we solicit. We pray about our date

for missionary day, then pray about our offering. In our heart we desire and pray for lives for Him. The cash and pledges in offering are incidental. We believe firmly that every stream will dry up unless it rises from the throne of grace. Satan and unbelief could make us rich in money so that we would say, 'I am rich and increased in goods and have need of nothing.' The Lord alone can accomplish His purposes and we emphasize the need of love in order to give to His pleasure.

"Other finances do not suffer. Our church liabilities are always met and we always finish the fiscal year with balances in hand."

It ought to be added that not only was there hearty response in money, but upward of two score of young people offered themselves on that day for missionary service as God would choose to use them.

THE READING BOOK OF AFRICA

Africa, "the world's backward child," is learning to read. The black man is putting himself to school. The keenness to "learn book" beggars description.

The first book that missionaries translate into a native language is generally one of the Gospels. For immense multitudes this forms to-day their only literature; but it is the best they could have. In its pages they come face to face with the picture of Christ, "the Africans' only figure in history," and they learn the gospel of the love of God.

A missionary working in Kavirondo writes of the mass movements: "People often walked thirty or forty miles for the Book that was now so precious to them, and in order to preserve it, they would sew the covers in goatskin or cloth. They read it so often that they could recite whole passages by heart. Every convert must pass an examination in the gospels before being baptized."

In 143 different African tongues, the Bible Society has already sent out some part of Holy Scripture. These include the complete Bible in 22 languages, the New Testament in 32 more languages, and some book or books of the Bible in 89 languages besides.

In Africa hundreds of languages and dialects have not yet been reduced to writing. There are many revisions to be undertaken in the translations already made. There is an extraordinary increase in the demand for the Book among large and rapidly growing African Christian communities."—*The Presbyterian Messenger*.

"We should begin to pray before we kneel down; and we should not cease when we rise up."

"He that thirsteth after heavenly things is always filled; and the more he receives the more he desires."

For Sermon and Scrap Book

William Norton

FIVE STEPS IN A HOLY LIFE

1. Confess.
2. Yield.
3. Claim.
4. Believe.
5. Obey.

—J. Stuart Holden.

SPIRITUAL DISTANCES

I. While Unforgiven, we are—

1. Near to sin. "My sin is ever before me." Ps. 51:3.

2. Far from God. "The Lord is far from the wicked." Prov. 15:29. "They that are far from thee shall perish." Ps. 73:27.

II. When Forgiven, we are—

1. Far from our sins. "As far as the east is from the west, so far hath he removed our transgressions from us." Ps. 103:12.

2. Near to God. "Now in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." Eph. 2:13.

"Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation."—Ps. 27:9.

—Wilbur M. Smith.

THE WALK TO EMMAUS

Luke 24:13

I. The Sorrows and Doubts of the Two Disciples.

Inexpressible sorrow overwhelmed them.
They were sore perplexed.

They were bewildered.

They sought a solution of the dark enigma.

II. The Sorrows and Doubts of the Disciples are Met by a Divine Explanation.

He first rebukes their spiritual ignorance and unwillingness to believe (v. 25).

His explanation caused peace.

III. The Sorrows and Doubts Were Lost in the Supreme Joy of the Risen Lord Fully Revealed.

Learn—

This narrative is an irrefragable proof of the reality of the resurrection.

God is ever near us, if we only had the spiritual vision to discern Him.

To talk to Him is wise.

Failure to believe the Scriptures was the cause of the disciples' blindness and sorrow.

How precious is a Christian's company! Why are ye so sad? Seek His company.

—J. Ellis.

FIVE DOWNWARD STEPS

Psalm 106

1. They soon forgot His works, v. 13.
2. They forgot God, v. 21.
3. They joined themselves also unto Baal-peor, v. 28.
4. They learned their works, v. 35.
5. They were defiled with their own works, v. 39.

Compare Verses 12 and 24

They believed. They sang.
They believed not. They murmured.

Compare Verses 16 and 107: 5, 6

Leanness of soul will give rise to envy.
Faintness of soul will give rise to prayer.

Three Stages of Unbelief

They waited not for His counsel, v. 13.
Provoked Him with their counsel, v. 43.
Despised the counsel of Most High, 107:11.

—H. C. H.

OLD TESTAMENT TEACHING ON THE MESSIAH

What we learn from the Old Testament respecting the Messiah, the great Deliverer, who is to accomplish the redemption of mankind, may be summed up in the following eight propositions:

1. As to derivation, He is to be the Seed of the Woman (Gen. 3:15), of Abraham (Gen. 12:3; 22:18), of Isaac (Gen. 26:4), of Jacob (Gen. 28:14), of Judah (Gen. 49:10), of David (1 Sam. 7:12; 13; Isa. 11:1-10; Jer. 23:5).

2. He is to be born of a Virgin (Isa. 7:14), at Bethlehem (Mic. 5:2).

3. He is to be "cut off" seven sevens and sixty-two sevens (of years) after "the going forth of the commandment to restore and to build Jerusalem."

4. As to His nature, He is at once both human and divine (Isa. 9:6); (Ps. 2:8).

5. He is to be a prophet, "like unto Moses" (Deut. 18:15), a priest "after the order of Melchizedek" (Ps. 110:4), and a king, whose dominion is universal (Ps. 2:8; 72:8), eternal (Ps. 45:6; 102:26,27; 145:13; Dan. 7:14), exalted (Isa. 6:1), peaceful (Gen. 49:10), just (2 Sam. 23:3).

6. He is to die for the sins of the world (Isa. 53:8-12; Zech. 12:10; 13:7; Ps. 22:16).

7. He is to rest in the grave, but not to remain there (Ps. 16:10).

8. He is to be raised again from the dead, to ascend into heaven, there to remain seated at the right hand of the majesty on high "until he shall put all things under his feet" (Ps. 16:11; 110:1).

—Martin Anstey in *Bible League Quarterly*.

THE RISE OF PETER

Text: "Out of the depth: have I cried unto thee, O Lord."—Ps. 130:1.

1. Repentance, Mark 14:72.
2. Remembrance, Mark 16:7.
3. Restoration, Luke 24:34, 1 Cor. 15:5.
4. Reunion, John 21:3,7.
5. Reinstatement, John 21:15-19.

—Selected.

THE TWENTY-THIRD PSALM

1. With me.....The Lord.
2. Beneath me.....Green pastures.
3. Beside me.....Still waters.
4. Before me.....A table.
5. Around me.....Mine enemies.
6. After me.....Goodness and mercy.
7. Beyond me.....House of the Lord.

—Selected.

A SUGGESTIVE PETITION

Some time ago in a pulpit prayer by Dr. Nehemiah Boynton, of New York, a petition was offered as suggestive and as eminently pertinent to the times in which we live: "Deliver us from the illusions of the religious life; keep us from becoming disciples of the fictitious." "The disciples of the fictitious" are a great host in number.

THE BELIEVER'S WALK

Lead us not into temptation, but deliver us from evil. Matt. 6:13.

Our rule should be, not to see how *near* we can live to the world and still keep the name of Christian, but, on the contrary, to keep *just as far away as possible*, "avoiding the appearance of evil." Not praying "lead us not into temptation," and then going right into temptation with our eyes open. The pilot of a United States revenue cutter was asked if he knew all the rocks along the coast where he sailed. He replied: "No; it is only necessary to know where there are no rocks."—D. W. Whittle.

FAITH AS GOLD

1. Gold is precious; so is faith.
2. Gold is very desirable for many things of life; so is faith for all things of religion.
3. Gold is tried by refinement in the fire, by weight, by ringing, etc., in order to discover whether it is genuine; so is faith tried in various ways by God.
4. Gold, pure and current, is comparatively scarce, so is the true saving faith of the gospel. Faith is the saving grace, it is the connecting link between the soul and Christ. Take that away and all is gone. Faith is a simple trust in a personal Redeemer.

The simpler our trust the surer our peace.

—J. Ellis.

HOW TO BUILD

A common temptation is to neglect foundation work in religion and run up the "building" quickly. This plan saves trouble for the present, but your time and toil are thrown away. The absence of a foundation will not be known at once, perhaps not for years. Death alone will uncover some impostures. O ye builders, care not merely for the present! Build for judgment and eternity; dig deeply if you do dig a foundation. If it be repentance, let it be an intensely earnest repentance; if faith, believe right up to the hilt. He who builds for eternity has much to get rid of. Self-trust, love of sin, worldliness, pride, self-seeking, all sorts of "earth" must be thrown out. The man who builds securely builds on the Word of God. What He has said is a rock; what man teaches is shifting sand.

—C. H. Spurgeon.

THE VISION OF GOD

"I have set the Lord always before me."
—Psalm 16:8.

This is the real practice of the Presence of God. It is the endeavor to see everything in the light of that Presence, and never to regard anything as detached from the divine relationship. In the flat miles of country round about Lincoln, England, everything can be viewed in relation to its noble cathedral, uplifted there on the mount. Whether you are toiling in the fields, or walking along the road, or sitting by the way, the cathedral is ever before you, throwing its sacred suggestiveness over every common lot. And to have the Lord always before us on the broad plains of daily life, overlooking our playfields and our battlefields, our place of business and our place of worship, the green pastures and the green churchyard—this is to cultivate the vision of God. "I saw the Lord high and lifted up, and his train filled the temple."

Now this kind of vision is not easily attained, nor can it be gained in a day. It was said of the late Bishop Westcott that "he only saw because he took time to see." That is where so many of us miss it. We do not give time to see. We are so feverish in action that we have no leisure for vision. We are more concerned about movement than we are about direction. We are more ambitious to have the wheels going round than we are to receive the divine sanction. And so the plain has no towering cathedral. The day is not overlooked by the Eternal. Life has no sacred mount.

It has been said that the poet is one who "sees the infinite in things." Then in a very rich degree we can all be poets, seeing the Infinite in our ordinary work, or in the country lane, or amid the festivities of a wedding, or in the shadows by an open grave. We can verily "set the Lord always before us."—J. H. Jowett, in *British Weekly*.

A SERMON TO PREACHERS

I am greatly disappointed with some preachers of today,
With their logic and their ethics; their aristocratic way;
With their science and their theories, and their New Theology,
Full of everything but Jesus and His love for you and me.
There is plenty in the Bible for the preachers of today.
If they will but search its pages and for help divine would pray;
For God's Word is everlasting, and it never will grow old—
'Tis, indeed, a priceless treasure—far more precious e'en than gold.

What we want is consecration in a good, true man of God,
With a Bible education, and a love for God's dear Word;
Who can lead us and direct us to the Truth, the Life, the Way,
Which brings peace to soul and body through the burdens of the day.
If the preachers in our churches would preach Jesus crucified,
How through love for us He suffered, and through love for us, He died,
Then our pews would not be empty, as so many are today,
But be filled to overflowing, in a pentecostal way.

What we need is just plain gospel, in the good old-fashioned way,
Place of Emerson or Shakespeare, or some topic of the day.
What care we for all their sayings, or their teachings true and tried?
We want just the dear old story of the Saviour crucified.
That alone can make men better, that alone can make men free—
Just the precious, dear old story, of God's love for you and me;
That is what the people's wanting, there is where the crowd will be;
Where they hear the same old story, which they heard at mother's knee.
—Luetta Cummins, in *The Christian Herald*.

OPEN-AIR PREACHING**What to avoid in relation to****THE WORK**

Avoid conventional ideas of the work:
That it is a mere extra.
A species o advertisement.
A sphere for inferior speakers.
Conventional ideas as to methods.

THE AUDIENCE

Avoid whatever the audience cannot enter into:

Hymns which concern Christians only.
Inappropriate tunes.
Prolonged prayers.
Long readings of Scripture.
Technical terms.
Personal opinions.

THE PREACHER

Avoid whatever inspires contempt or ridicule:
Bad singing.
Vulgar forms of speech.
Pandering to vulgar tastes.
Affections of language.
Self-advertising.
Bad manners.
Finishing another man's address.
Mending another man's theology.
Compliments to previous speakers.

THE MANAGEMENT

Avoid inducing irrelevant trains of thought:
Unnecessary matter of detail.
References to peculiarities in persons present; age, color, nationality.
References to other Christians.
Avoid all distractions to speaker or audience:
Inattention in supporters.
Discussions by rank and file
Passing of music, etc.
Tract distribution.

What to do concerning**THE MATTER**

Have a message.
Have a message from God.
Have a message from God to your audience.
Have a message from God to your audience that is urgent.

THE METHOD

First make it clear to your own mind.
Then make it clear to your audience:
Illustrate to make clear
Make the matter real to your audience:
Quote instances and give parallels to make real.

Speak to persuade and to move to action.
Distinguish between sermonizing and lecturing.
Appeal to intelligence to convince.
Appeal to feeling to move action.
Get at the work in hand.
Make progress.
Stop when finished.

THE MANNER

Speak as one having authority:
The authority of one sent.
The authority of knowledge,
The authority of urgency.
Speak as in the presence of God.

—John Galt.

Paul had three strong desires, and they were all about Christ: that he might be found in Christ; that he might be with Christ; and that he might magnify Christ.

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

Chester Birch reports a campaign held at Lincoln, Ill.

Mr. and Mrs. John Imrie, singing evangelists, assisted in a meeting in Salt Lake City, Utah, and from there went to Paragould, Ark.

Charles H. Gray reports a successful meeting at Melbeta, Neb. His next meeting was held at Rushville, Neb., and from there he went to Clinton, Neb.

The Ham-Ramsay Party closed a successful campaign in Lewisburg, Tenn. This was a union campaign in which five denominations united.

O. L. Cotterell, J. W. Troy and Foss Fellers will hold a three weeks meeting at Olney, Ill., commencing July 4. Olney is Mr. Cotterell's home town.

The Prestons assisted I. E. Honeywell in meetings at Red Bluff, Corning and Imperial, Calif., and Willcox, Ariz. The Lord blessed each meeting with large results.

The Steve Burke Party held a hard fought but victorious meeting in Golden City, Mo., for five weeks. It was a union campaign, in a big tent, five churches co-operating.

The Vom Bruch Party closed a short meeting in Montgomery, Ill., and Flint, Mich., with good results. Mr. Vom Bruch was a speaker at the Evansville (Ind.) Bible Conference.

The E. De Witt Johnston Party recently conducted campaigns at Hammond, Ind., Brantford, Ont., and Fullarton, Ont. At Fullarton, five churches united in a community meeting.

Homer A. Hammontree and Mel Trotter held successful meetings at Wichita, Kan., and Polo, Ill. At the time of writing they had opened an evangelistic campaign at Tucson, Ariz.

The report submitted by G. W. Cory, superintendent of the Union Mission, Wheeling, W. Va.,

shows over 83,000 meals given out at the mission since March, 1917, and 1,884 conversions.

The Crowe-Hobbs Party closed a community tabernacle meeting at Hayti, Mo., during which there were more than 300 professions and many pledges for Bible reading and family worship. Their next tabernacle meeting was held at Steel, Mo.

J. P. Carter, singing evangelist, writes: "We are having great blessings from the Lord in our evangelistic work. We had a great simultaneous campaign in Birmingham, Ala., where 36 Baptist churches united in a special effort for soul winning. Nearly 1,800 were added to those churches, with many other professed conversions."

Miss Sara C. Palmer is, at present, conducting a series of meetings at Belfast, Ireland, with Pastor Alex. Jardine. The meetings are exceptionally well attended during the week, while on Sundays the building is crowded to its utmost capacity and numbers turned away. Already many have decided for Christ and God's people have been wonderfully blessed.

Edward Clare Harding writes: "I am singing for Rev. T. M. Thomas, an evangelist of Kansas City, Mo., at Chatham, Va. Things were not quite ready here so we went out to a country church for one week and had 71 conversions, 6 by statement or letter, and 54 reconsecrations."

Richard Lowe reports a two weeks special meeting at Bethel, Kan. He assisted Rev. Mr. Bridwell during this meeting. Mr. Lowe writes: "Bethel is a run down charge, having had no pastor for over a year. Nine were converted and reclaimed.

G. E. Vinaroff writes: "Our meeting at Biddeford, Me., which began May 2 and closed May 24, at the Foss Street M. E. Church, resulted in twenty-six conversions and six consecrations for Christian service. Mrs. Vinaroff and I took charge of the music, the pastor doing the preaching." From there the party went to Delta, Me., where they were at the time of writing.

Leroy J. Mitchell writes: "On March 28 we closed a three weeks campaign at Waverly, Ill., with about 200 conversions. All of the high school student body, except two, were enlisted for Jesus Christ, 32 being converted in one service, and 25 of them consecrated their lives to life service. This was a union meeting of

four churches. On April 28 we closed a two weeks engagement at Macon, Ill., in the Methodist church. There were 150 confessions. On May 2 we closed a two weeks meeting at Carlyle, Ill., which was a union meeting of three churches, with 150 conversions.

The Chicago Church Federation conducted a speaking campaign in the larger centers of the State in the interest of the Church and Community Convention held in Cleveland, O., June 1-3. The convention was held under the auspices of the Federal Council of the Churches of Christ in America. The convention call was based on the principle that where two or more churches are near each other, some form of council, committee or Federation, is necessary for the performance of vital community tasks. The convention was a summons to all those who earnestly desire that the new unit of "Community Life" shall be essentially Christian, and was held in order that prompt action might be taken to more fully occupy this field in every city and town.

The Demarest evangelistic campaign in Newfoundland resulted in between seven and eight hundred conversions. Their first campaign of the New Year was held in a town where there had not been a revival for twenty years. They were particularly delighted with the number of men, both young and old, who surrendered to Christ. After this meeting they returned to St. John's where they held an even more fruitful campaign than last year. Their next meeting was to have been held at Grand Bank but because of heavy storms and fog they were not able to reach the place and were obliged to continue on their way home. On the way home they stopped at New York, where they held some meetings. Their new Chicago address is 5925 Midway Park.

Evangelists Frank and Mrs. McKeegan closed a successful campaign May 30, with Rev. A. H. Meyer and Rev. A. E. Buriff, pastors of the three M. E. churches at Klemme, Ia. Although the weather and roads were unsatisfactory, yet the people turned out, and the spirit of the Lord was present in great power, Christians were revived, and a large number came out and consecrated their lives afresh to the Lord for service, and a number of the unconverted came to the altar and accepted Christ. May 30 was observed as decoration day and Mr. McKeegan was invited by the Mayor to give the address. The services were held in the city park at 3 p. m. The people came from all parts, and the word of the Lord was in power. Saints were blessed and sinners convicted of sin. Mr. and Mrs. McKeegan began an Evangelistic Campaign on June 6 with Rev. A. W. Gauger, Methodist Episcopal Church, Hayfield, Ia.

The Charles Reign Scoville Party report as follows, June 8: "We are in a union meeting at Kearney, Neb., with eight churches co-operating. We have had 2,548 persons come forward, repenting of their sins and confessing their faith in their Lord and Saviour. Many hundreds of these were new converts, several hundred had been members of churches elsewhere, and several hundred prodigals have returned to the fold; and some Christians have come to reconsecrate and rededicate their lives for a closer walk with God—460 signed the titheholders' pledge last Sunday. The tabernacle proved inadequate to accommodate the crowds. In our party of seven workers there are two former Moody students—Mr. L. T. Arlander, of Nebraska, and Rev. C. R. Clark, of Kansas. Both have been doing fine work. Rev. Mr. Clark was converted several years ago in a meeting we held at Hutchinson, Kan. Mrs. Scoville is soloist and superintendent of business girls' and high school girls' work. Mr. A. L. Haley, of Colorado, has charge of the children's work and Bible drills, and Miss Grace Stuart, of California, is our superintendent of young people's work and secretary of the company. We will close this campaign June 14."

BIBLE CONFERENCE AT SEATTLE

The annual summer Bible Conference of the First Presbyterian Church at Seattle, Dr. M. A. Matthews, pastor, was held May 23-30, under the leadership of Dr. William Evans, and his musical director, Prof. William Young. Two sessions were held each day, and were well attended, the crowd reaching 3,800 at the closing service. The general theme was "The World's Last Great Crisis," a study of the Apocalypse. Dr. Evans was very clear and positive in his declaration of dispensational truth, and untold blessing was derived from his ministry by those in attendance.

The autumn Bible Conference of the church will be held October 21-31, and Drs. A. C. Dixon, A. C. Gaebelein, Ford C. Ottman, W. Leon Tucker and Donald D. Munro will be the speakers.

A Victorious Life Conference was also held in Seattle May 27-June 1, with Dr. W. H. Griffith-Thomas, and Mr. Charles Gallaudet Trumbull, Editor of the *Sunday School Times*, as leaders. The attendance was large throughout, and many young people were led to surrender themselves to the full will of God, and to forsake worldly pleasures.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Lockett Adair and R. M. Hickman Party—June 20-July 18, Brownsfield, Tex.

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- J. F. Bailey Party—June-August, Chautauqua work.
 Chester Birch—July, Princeton, Ky.
 C. B. Brooks—Apr. 25-Aug. 8, North Dakota.
 W. E. Bulgin—Y. M. C. A., Fort Sill, Okla.
 A. C. Dixon—June 26-July 4, Toronto, Can.; July 6-11, New York City; July 13-29, Montrose Ministers' Institute; July 30-Aug. 8, Montrose Bible Conference; Aug. 10-12, Hershey Pennsylvania Bible Conference; Aug. 14-21, Ridgecrest North Carolina Bible Conference; Oct. 1-Dec. 31, Los Angeles Bible Institute.
 H. P. Dunlop and wife—Aug. 1-21, Madison, Mo.
 Emmons Evangelistic Party—June 24-July 11, Alton, Ill.; July 25-Aug. 8, Borton, Ill.
 V. A. E. win—Ju'y, Home, La.; A g., Ha'ris n, Ark.; Sept., Miami, Tex.
 Franklin Evangelistic Party—July, Ridgeway, Mo.; Aug., Decatur, Neb.
 Roy Gourley—Y. M. C. A., Erie, Pa.
 Wall Holcomb and C. P. Curry—June 30, McCall, S. C.
 Bob Jones Party—June 30, Sheffield, Ala.; Sept.-Oct., East Liverpool, O.; Nov.-Dec., Cambidge, O.
 E. DeWitt Johnston and Party—Aug. 15, Peele Island, Ont.
 F. F. Leonard—Y. M. C. A., Curtiss Bay, Md.
 Richard Low—September, Palco, Kan.; October, Osborne, Kan.; November, Hays, Kan.; December, Stockton, Kan.
 V. P. Martin—Sept. 5, Asheville, N. C.; Sept. 26, Moberly, Mo.; Oct. 17, New Orleans, La.; Nov. 7, Chattanooga, Tenn.; Nov. 28, Laurens, S. C.
 Mathis Evangelistic Party—June 13-July 4, Springfield, Minn.
 H. Evan McKinley—June 28-July 26, Moores Hill, Ind.
 G. Campbell Morgan—June 11-Aug. 31, Winona Lake, Ind.
 David F. Nygren Party—Aug., Mead, Neb., Sept., Oakland, Neb.
 Sira C. Palmer Party—July and August, Great Britain.
 George D. Reep—June 20-July 11, Marion, N. Dak.
 John R. Snyder—Aug. 8, New Bethlehem, Pa.; Sept. 12, Wahash, Ind.; Nov. 21, Lanark, Ill.
 Cha es Ewa t—J. L., Rib Lake, Wis.
 The Taylor-Fleming Party—June 20-July 18, Ono, Wis.
 R. W. Thiot—July 11-Aug. 1, Crystal Springs, Miss.
 Thomas Penn Ullom—Y. M. C. A., Beloit, Wis.
 Ray G. Upson—V. M. C. A., Dayton, O.
 Owen O. Wiard—July 18-25, Troutville, Va.; Aug. 1-17, Sister Bay, Wis.; Aug. 29-Sept. 4, Adel, Ia.; Sept. 5-12, Beaver, Ia.; Sept. 13-20, Waterloo, Ia.; Sept. 21-23, Dallas Center, Ia.; Jan. 2, 1921, Louisville, Ky.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

- Baptist Summer Assemblies for 1920:
 Hightstown, N. J., July 1-8.
 Iowa Falls, Ia., June 22-Aug. 1.
 Franklin, Ind., Aug. 1-7.
 Philippi, W. Va., Aug. 2-9.
 Collegeville, Pa., Aug. 23-30.
 Ocean Park, Me., Aug. 25-Sept. 5.
 Biblical Conferences of the Christian and Missionary Alliance for 1920:
 Binghamton, N. Y., June 25-July 4.
 St. Paul, Minn., June 27-July 11.
 Asbury Park, N. J., July 16-25.
 Toccoa, Ga., July 16-25.
 Old Orchard, Me., July 30-Aug. 8.
 Mahaffey, Pa., Aug. 6-15.
 Beulah Park, Cleveland, O., Aug. 13-22.
 Cedar Lake (Ind.) Gatherings for 1920:
 Echoes of World's Conference on Fundamentals, June 21-July 4.
 Young People's Conference, July 9-16.
 Conference on Apostasy, July 17-22.
 Mid-Summer Conference, July 23-Aug. 1.
 Sunday-school Conference, Aug. 6-13.
 Victorious Life Conference, Aug. 14-20.
 Second Victorious Life Conference, Aug. 21-29.
 Climax Conference, Aug. 30-Sept. 6.
 Christian Workers Conference, Bible School Park, N. Y., July 22-Aug. 2, 1920.
 C. I. M. Bible Conference, Niagara-on-the-Lake, Ont., June 29-July 4, 1920.
 Collegeville (Pa.) Gatherings for 1920:
 Summer Assembly, Aug. 2-9.
 Missionary Conference of the Reformed Church in the U. S., Aug. 9-16.
 Epworth Institute of the M. E. Church, Aug. 16-23.
 Young People's Assembly of the Baptist Church, Aug. 23-30.
 ErieSide (O.) Gatherings for 1920:
 Bible Study Normal, July 1-15.
 Bible Conference, July 16-25.
 Green Lake (Wis.) Bible Institute Summer Gatherings for 1920:
 Presbyterian Summer School, July 21-28.
 Bible Institute Program, July 29-Aug. 11.
 Wisconsin Baptist Assembly, Aug. 12-22.

- Green Lake (Wis.) Bible Conferences, July 4-17 and Aug. 1-15, 1920.
 Grove City (Pa.) College Bible Conference, Aug. 6-15, 1920.
 Gulf Lake Bible Conferences, July 4-16; Aug. 1-15.
 Hershey (Pa.) Bible Conference, Aug. 10-12, 1920.
 International B. Y. P. U. Convention, Toronto, Ont. July 1-4, 1920.
 International Sunday-school Convention, Kansas City, Mo., June, 19-22.
 Keswick (Eng.) Conference, July 16-26, 1920.
 Knowlton (Que.) Gatherings for 1920:
 Church of England Summer School, June 28-July 5.
 Older Boys and Older Girls Leadership, July 5-12.
 Missionary, July 12-19.
 Sunday-school, July 19-26.
 Sacred Music, July 26-Aug. 2.
 Victorious Life, Aug. 2-9.
 Bible and Nature Study, Aug. 9-16.
 Lake Orion (Mich.) Bible Conference, July 23-Aug. 1.
 Missionary Conferences of the Reformed Church for 1920:
 Frederick, Md., July 10-17.
 Tiffin, O., July 24-31.
 Lancaster, Pa., July 31-Aug. 7.
 Collegeville, Pa., Aug. 9-15.
 Indianapolis, Ind., Aug. 25-29.
 Missionary Education Conferences, season of 1920:
 Blue Ridge, N. C., July 25-Aug. 5.
 Silver Bay, N. Y., July 9-19.
 Estes Park, Colo., July 9-Aug. 19.
 Asilomar, Calif., July 13-23.
 Ocean Park, Me., July 20-30.
 Lake Geneva, Wis., July 23-Aug. 2.
 Seabeck, Wash., July 28-Aug. 7.
 Montrose (Pa.) Gatherings for 1920:
 Ministerial Institute, July 13-29.
 Bible Conference, July 30-Aug. 8.
 Muskingum Bible Conference, New Concord, O., Aug. 1-10, 1920.
 National Congregational Council, Boston, Mass., June 29-July 6, 1920.
 Northfield (Mass.) Summer Gatherings for 1920:
 Young Women's Conference, June 27-July 6.
 Summer School for Women's Foreign Missionary Societies, July 8-15.
 Women's Summer School of Home Missions of the East, July 16-23.
 Summer School of Religious Education, July 17-26.
 General Conference for Christian Workers, July 30-Aug. 15.
 Presbyterian Summer Conferences for Young People, for 1920:
 Pocono Pines, Pa., June 28-July 4.
 Cedar Falls, Ia., July 1-13.
 Green Lake, Wis., July 19-25.
 Hollister, Mo., July 26-Aug. 2.
 Stony Brook, N. Y., Aug. 11-17.
 Grove City, Pa., Aug. 21-29.
 Ridgecrest (N. C.) Bible Conference, Aug. 14-21, 1920.
 So thern Presbyterian Young People's Conferences:
 Montreal, N. C., June 24-July 2, 1920.
 Montreal S. S. Conference, July 18-25, 1920.
 Stony Brook (L. I., N. Y.) Conferences for 1920:
 Victorious Life Conference (1) July 18-24; (2) July 25-30.
 Prophetic Conference, Aug. 1-10.
 Young People's Conference, Aug. 11-18.
 Missionary Conference, Aug. 19-20.
 General Conference, Aug. 22-29.
 Post Conference, Aug. 30-Sept. 5.
 United Presbyterian Summer Conferences for 1920:
 New Wilmington, Pa., Aug. 7-15.
 Tarkio, Mo., Aug. 21-29.
 Victorious Life Conferences for 1920:
 Stony Brook, L. I., N. Y., (1) July 17-23; (2) July 24-30.
 Cedar Lake, Ind., (1) Aug. 14-20; (2) Aug. 21-29.
 Winona Lake (Ind.) activities for 1920 (Partial list):
 Summer Normal School, May 3-Aug. 20.
 Ministerial Summer School, G. Campbell Morgan, president, June 15-Aug. 7.
 Summer Bible School, Dr. F. N. Palmer, dean, July 5-Aug. 6.
 Institute for Bible Study, Dr. G. Campbell Morgan, president, Aug. 9-19.
 Evangelistic Week, Aug. 13-20.
 Song Leaders' Conference, Homer Rodeheaver, director, Aug. 14-26.
 Bible Conference, Dr. S. C. Dickey, director, Aug. 20-29.
 World's Sunday-school Convention, Tokyo, Japan, Oct. 5-14 (approximately), 1920.
 United Evangelical Church Bible Conferences for 1920:
 Perkasie Park, Perkasie, Pa., July 13-15.
 Arbutus Park, Johnstown, Pa., July 20-23.
 Central Oak Heights, West Milton, Pa., July 26-29.
 Keeahdin Bible Conference, Port Huron, Mich., July 10-18, 1920.

The Moody Bible Institute of Chicago

Joseph B. Bowles

RECENT FACULTY ENGAGEMENTS

Dr. Gray: Evansville, Ind.

Mr. Gosnell: Union Bible Class, Grand Rapids, Mich.; Hope Gospel Mission, Detroit, Mich.

Dr. Fitzwater: Preached at Friends Church, New Providence, Ia.; baccalaureate sermon of the New Providence high school.

Mr. Page: Fellowship Congregational Church; Norwood Park Presbyterian Church.

Mr. Meeker: Second U. P. Church, Bloomingdale, Mich.

Mr. Pace: Morgan Park M. E., Park Ridge M. E., Olivet M. E., Norwegian Danish M. E., United Evangelical, Central Park Congregational, Western Ave, M. E., Bay View, Baptist Church, Milwaukee, Wis.; South Bend, Ind.

Mr. Schaffer: Hope Gospel Mission, Detroit, Mich.

Mr. Cork: Bethany Presbyterian, Wentworth Ave. Baptist, and Swedish Baptist churches; County S. S. Convention, Wadsworth and Tiffin, O.

Mr. Fellers: Organist and Director of Music, Fullerton Ave. Presbyterian Church; Memorial Day service, Findlay, O.; County S. S. Convention, Tiffin, O.

RECENT SPECIAL SPEAKERS

May 2—Miss Juniata Ricketts, missionary from China under the Presbyterian Board.

May 2, 6—Mr. William H. Henderson, Shantymen's Christian Association.

May 9—Mr. John Pearson, walking evangelist, New York.

May 9—Miss Emily Peterson, Presbyterian missionary from Ludiana, India.

May 11, 20—Miss Ethel Abercrombie, from Door of Hope Mission, Shanghai, China.

May 11—Miss L. Francis Boniwell, New Zealand.

May 13—Rev. Arthur J. Bowen, South Africa General Mission.

May 14, 16—Rev. D. E. Hoste, director, China Inland Mission.

May 20—Mr. Robert Atchison of the Japan Interior Mission.

May 25, 30—Mr. C. C. Cook, New York.

May 27—Miss Constance J. Brandon, deputation secretary, Heart of Africa Mission.

June 1, 3—Mr. E. L. Goonasakara, Telugu country, India.

INSTITUTE DAY

On recommendation of the Business Staff, the Executive Committee of the Institute has

authorized an annual summer picnic or excursion for all employees, as far as possible, and their families, including the Faculty, Business Staff, office and household workers; also an evening annual banquet for all employees, to be held in November by the winter.

It has been decided that the annual excursion will be arranged for the day when the Recreation Club will have its boat ride to Milwaukee, thus uniting the entire resident Institute family of students and employees in a day of joyful fellowship and recreation, to be known hereafter as "Institute Day," on which the office will be closed.

MOODY POST MEMORIAL SERVICE

The Memorial Day service held in Keitt Hall on Monday morning, May 31, by the Moody Post of the American Legion, was an impressive and unusually interesting occasion. Beside the student members of the Post, their fellow students and many other members of the Institute family were present. J. Palmer Munro, chairman of the Post executive committee, presided, Dr. Gray delivered the address, and special music, including all the calls used in the Army, was provided by the Misses Alberta and Lorene Davis, cornetists, who, accompanied by their mother, entertained soldiers in the camps throughout the war.

Addressing the service men especially, Dr. Gray said that patriotism was akin to Christianity, and congratulated them on having post of the Legion in the Institute because it would help them to keep the fires of patriotism burning. Since the consequences of the war were still upon us it was incumbent on them as patriotic citizens to defend the country now against the enemies of government and law and order such as anarchists, bolshevists, socialists and I. W. W.'s. They must keep in mind that other wars are on the horizon, and that their duty to themselves and the coming generation was to help create a public sentiment in favor of universal military training in some form as a preventive of aggression. The highest form of patriotism was that for which The Moody Bible Institute was training them, in the preaching of the gospel and the teaching of the Bible as the Word of God. By such means men came to realize and appreciate their heavenly citizenship, and until they did that they were not fully prepared to appreciate their citizenship in this land of death and the free and home of the brave.

He added, that while like all normal men he hated war, yet because of its necessity at times and even its Christian duty, he had great satis-

action in knowing that his own family had taken part in two wars, including the last.

A REUNION IN BOSTON

Miss Cary gave a delightful "at home" to former students, prospective students and friends of the Institute on the afternoon of April 2, at the Business Women's Headquarters of the Y. W. C. A., Boston, Mass.

Tea was served, and the hour was spent in renewing acquaintances and friendships, followed by singing the Institute fellowship song, and prayer by Miss Cary.

Those present included Miss Charlotte A. Porter, '97, director of religious work, Y. W. C. A., Boston, and president, Boston Alumni Association; Mrs. Margaret Aller, '18, 217 S. Buffalo St., Warsaw, Ind., member of Stephens Evangelistic Party; Miss Helen Byrnes, '12, Chicago, superintendent women's work, Stephens Evangelistic Party; Miss Grace Colby, '11, 102 Chestnut St., Lowell, Mass., in business; Miss Elizabeth O. Cruse, '15, pastor's assistant, Clarendon Street Baptist Church, Boston, also Secretary and Treasurer of the Boston Alumni Association; Miss Mary C. Field, 60 Orchard St., Cambridge, Mass.; Miss Marjorie Fleming, '19, Gordon Bible College, Boston, Mass.; Miss Hazel M. Grover, Franklin Square House, Boston, Mass.; Miss Ann B. MacDougall, '17, 56 Nottingham St., Lowell, Mass.; Miss Beulah MacMillan (since sailed used for Africa); Rev. Homer Stanley Morgan, '14, Immanuel Baptist Church, Cambridge, Mass.; Miss Dorris Polk, 20 Concord Square, Boston, Mass.; Mrs. Muriel B. Sim, and Miss Mildred D. Steere, 109 Boylston St., Watertown, Mass.; Miss Emily M. Skelton, Y. W. C. A., Lowell, Mass.; Mrs. Ensign E. Young, 13, 4055 Southport Ave., Chicago, young because in women's and children's work, Stephens Evangelistic Party.

D. B. Towner Memorial Tablet Fund

Bearing the above heading, a letter has been addressed by a committee of members of the Moody Church choir who sang under Dr. Towner's leadership, to their fellow members, reading as follows:

Dear Friend: You probably are aware that on October 3, 1919, our beloved friend and choir director, Dr. D. B. Towner, passed away. His death came as a great shock to us all, and we feel that his loss is irreparable to the cause of men he gospel music as well as to us personally. There has been a yearning desire in our hearts in some way to perpetuate the memory of Dr. Towner,

and since his death we have met frequently to discuss this matter.

We are planning to erect a bronze memorial tablet bearing a suitable inscription, same to be placed on the wall, back of the platform in the lecture room of the old Moody Church (now the property of the Moody Bible Institute). The fund for this tablet is to be raised entirely by the voluntary subscriptions of those who sang in the choir during the time of Dr. Towner's leadership. When the tablet is ready we shall hold an unveiling service to which you will be invited.

This idea has been enthusiastically received by all to whom it has been presented; and we are encouraged to issue this call to all we can reach who have been members of Dr. Towner's choir, who love him and desire to show their appreciation of his life and ministry, to join with us in this expression of our devotion to this honored servant of God.

To this end we shall be pleased to receive your subscription toward this memorial tablet. If we are to obtain something worthy it will cost approximately five hundred dollars, which would be only a small measure of our love and appreciation of Dr. Towner's work. We believe it will find ready response in your heart; and hope to hear from you promptly and to the extent of your ability. Checks should be made payable to J. Fred Lynn, treasurer, 4328 Vista Terrace, Chicago, Ill., as per card enclosed.

The officers and members of the committee are Nellie N. Conklin, chairman; Jennie E. Pettersen, secretary; J. Fred Lynn, treasurer; John Anderson, August Fry, Gertrude Germann, J. H. Kuhlen, Cora E. McGlashan, John McLeod, Signe L. Pettersen.

A MUCH LOVED CHEF

An incident which occurred in May afforded opportunity for an expression of the spirit that prevails among those of the Institute family who are not generally known, but upon whose competence and faithfulness all are in great measure dependent for the daily necessities and comforts. When it became known to the employees of the culinary department that Mr. Wirth, the efficient chef who has served the Institute for the past four years, was compelled to leave the city because of the illness of his son, they expressed their regard for him by the presentation of a fine leather traveling case and seal-bound Bible. A few days after his departure, in the midst of a morning's work, when Mrs. Russell mentioned the fact that she was about to write him a letter and asked if they would like to send him a message, with one accord they each wrote a personal word in pencil on such paper as was at hand.

The following quotations express the spirit of all of them:

"Dear Mr. Wirth: We heard with dismay that you cannot return to us. We feel very sorry for that. We certainly miss you. 'Glitt' says the kitchen seems like a grave-yard."

"Dear Mr. Wirth: You really don't know

how much we miss your smiling face. It certainly is lonesome here now. We have no one to tell us we are 'all right.'"

"Hello Old Top: I miss you more each day. This place doesn't seem the same since you left. Old 'Glitt' is at the old post, messing around and slopping and spilling and calling out 'Soup,' and 'Val' is still enjoying the melodious music of the potato machine. But, Oh! how we miss your singing, 'Happy Day,' and your boiled over milk and your sarcastic, 'Nice day,' and a thousand other little things that went to make our hearts sore or happy. And now chef, old top, I do hope and pray from the depths of my heart that your son may recover fully, and you come out of it all even beyond human expectations. So long, dear old pal o' mine."

MEETING OF SYRACUSE ALUMNI

At the annual meeting of the Syracuse Auxiliary held at the South Presbyterian Church May 13, the following resolution was adopted:

"Whereas, we, the former students, and cor-

MOODY FELLOWSHIP REUNION

The annual reunion of the Moody Fellowship of Southern California was held Thursday evening, March 18, in the Fisherman's Club Room, Bible Institute of Los Angeles. The Fellowship is open to any one who had been, or is, a student, member of the Faculty, or official of the Northfield Seminary, Mount Hermon School, or The Moody Bible Institute. The husbands and wives are also welcomed to these social gatherings, when old friendships are renewed and new ones formed. Dr. R. A. Torrey is the president and Rev. J. H. Hunter, '96, (formerly of the M. B. I. Faculty) secretary-treasurer.

STUDENTS FROM CANADA

This group includes the majority of the Canadian students in the Institute the past term. They came from twenty-eight cities and towns of Canada.



respondence students, of The Moody Bible Institute are drawn together by alumni fellowship, we hereby send greetings and an expression of deep and continued interest and prayer for the Institute at this time."

Those present were: John M. MacInnis, '93; J. J. Eldridge, '17; A. A. Wylie, '07; F. A. Groesbeck, '16; Mrs. Carl B. Travis, '18; Ethel L. Christman, '16; Anna B. Palmer, '15; Nina Barrows, '16. The guests were Miss Helen Chadwick, Mrs. George B. Bell and Mr. Carl B. Travis.

The speakers of the evening were Dr. John M. MacInnis and Rev. F. A. Groesbeck. Enjoyable vocal selections were rendered by Mr. Travis and Miss Christman. Officers for the ensuing year were elected as follows: president, A. A. Wylie; vice-president, Ethel L. Christman; secretary, Anna B. Palmer; treasurer, Elizabeth S. Dixson.

Left to right, first row: Lelia Marriott, Minnie Colville, Helen Taylor, Elizabeth Bjorkgren, Alice A. Clark, Mildred Haines, May Taylor, L. Ruth Johnston, Ruth Niven.

Second row: Elizabeth A. Duff, Magdalena Brubacher, Gretta E. Adams, Dorothy Thompson, Elizabeth Unruh, Mary McLaren, Mrs. L. A. Kennedy, Hazel M. Macdonald, Jessie B. Easson.

Third row: W. G. Aitken, C. W. Agnew, W. E. Smalley, W. H. Sproule, J. R. Stephenson, W. E. Stephenson, E. T. Carter, E. W. Zoller.

Fourth row: H. C. Goodenough, R. L. Green, A. Telford, M. S. Blackburn, M. H. Davis, C. C. Bergman, L. J. Hunter, A. C. Owen, N. W. Taylor.

Fifth row: E. J. Davis, D. T. Wickstrom, J. V. Erickson, I. N. McKay, H. W. Atkinson, W. W. McLatchie, H. C. Rosborough, D. J. Unruh.

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EXTENSION DEPARTMENT NOTES

Dr. Henry Ostrom was one of the speakers at the World's Conference on Christian Fundamentals which met in Chicago, June 13-20, and also assisted the Institute in tent meetings on the north side of the city under the direction of the Practical Work Course.

Rev. B. B. Sutcliffe enjoyed fishing in one of the northern Wisconsin lakes preparatory to his return to active service in the field, with health renewed.

Rev. George E. Guille was most heartily welcomed by the Presbyterian church of Camilla, Ga., where he taught the Bible for a week. A former student, Rev. M. F. Daniels, is the pastor.

Dr. Wm. P. White, our regional director for the Northwest and Pacific Coast, is arranging for several Bible institutes in Oregon vacation resorts. The first will begin July 25 at Gladstone Park near Portland, to be followed by another at Ashland. Such well-known teachers as Rev. Lewis Sperry Chafer, and Rev. George E. Guille and Rev. B. B. Sutcliffe of our field staff, will be supplemented by strong leaders from the Pacific coast. For fuller information address the secretary of the Extension Department.

Mr. Homer A. Hammontree, who is associated with "Mel" Trotter in evangelistic campaigns, assisted him within recent months as soloist and song leader at Wichita, Kan.; Polo, Ill.; Marysville College, Marysville, Tenn.; and Tucson, Ariz. From the latter place he wrote recently:

"Mr. Trotter and his party, consisting of Mr. G. H. Meinardi, the American Four—a male quartet composed of former Institute students—and myself, are conducting a union meeting here which began May 16 and closes June 6. Despite the awful heat the Lord is blessing the work. It is a needy field. There are less than a thousand members in all the Protestant churches in this town of 25,000. Some of the older people told us Mr. Moody was here years ago, and he said then it was one of the hardest places he ever tried to work. They tell us we are having the largest crowds ever known in a religious meeting. Souls are being saved and the church members are being helped under the gospel messages by Mr. Trotter. After we close here we will come to Chicago for some meetings at Oak Park."

Mr. C. E. Putnam taught from his charts in connection with an evangelistic campaign conducted by the Rev. Lucius B. Compton at Asheville, N. C.

Miss Elinor Stafford Millar filled a week's engagement in May at Waterloo, Ia., under the auspices of the Fred Daniels Rescue Mission. In June she had charge of the devotional hour at the East Ohio Christian Endeavor Union convention of the United Brethren Church which met at Justus, and at the State Y. P. S. C. E. convention which met at Columbus a little later.

Mrs. Margaret T. Russell gave a series of Bible studies at Dallas, Tex., during the latter half of May, the appointment for which was arranged by a local woman, Mrs. S. L. Barron. During June she taught at Marietta, Okla., for which she was booked by Mrs. Benson Campbell. She also had charge of the Bible hour at the Women's Interdenominational School of Missions at Winona Lake, Ind., June 24-July 1.

The Rev. Rollin T. Chafer, regional director for the Southeast, gave eleven addresses at the Bible conference held by the Edmonton Evangelical Committee of Edmonton, Alberta.

Mr. John R. Riebe preached at the Western Avenue M. E. Church in Chicago.

FAREWELL TO FIVE MISSIONARIES

A missionary farewell meeting was given Saturday evening, April 24, in Keith Hall, to a party of five Institute students who sailed May 8, from New York, for Portuguese West Africa, under the South Africa General Mission. The names of the party in order, as shown in the picture, are Metha Dickinson, '17, A. J.



Lewis, '19, Jennie Jacobson, '18, Jennie Jensen, and Christine Nielsen, '19. Misses Dickinson, Jacobson and Jensen attended the Evening Classes, the last named for a short time only.

Besides those of the missionaries, addresses were made by Rev. J. J. Ross, D. D., pastor of the Second Baptist Church, A. J. Bowen, field secretary of the South Africa General Mission, and Miss Alice Ringland, a returned missionary.

THE BEREAN BAND

The membership is now rapidly increasing, due to the formation of many Branch Bands numbering from six to three hundred members each.

The following extracts from letters indicate the interest with which many are taking hold of the Band's plan of Scripture memorizing, and the organizing of Branch Bands:

"In speaking to a very intelligent physician, I happened to say that I would soon have more than 1,000 verses of God's Word in my heart, and he said he did not believe he had more than

one or two. I should be glad to enter as many as I can in the Berean Band."

"I am enclosing \$2.50 for Berean booklets, twenty for my Sunday-school class, and thirty for my public school pupils."

"I received the Berean literature and found all of my Sunday-school class willing to become members of the Berean Band. I also brought the Berean Band proposal before the Christian Endeavor Society. I have a Community Bible Study Class that meets every Wednesday evening, which I expect to enroll. I shall try to secure all the names I can. Please elect me for the office of Co-operator. Please give me working plans and I will deliver literature to members."

"Enclosed please find partial list of names and addresses of the members of our Berean Band. Will send in balance of names as soon as I can copy them. I am praying that God will lead me to get three hundred members."

An order has been received from one of the large churches of Asheville, N. C., for 300 booklets of Bible verses for use in the eight different circles of the missionary society of the church.

For the benefit of readers who may not have seen the announcements previously published, the sole obligation of membership in the Berean Band is to learn one verse of the Bible every week.

The annual subscription for membership is five cents, which, it should be understood, is not a payment for the list of verses supplied, but a minimum contribution to the general expenses of the movement at home and abroad.

Literature giving further information will gladly be furnished on request. Address The Berean Band, care of The Moody Bible Institute, 153 Institute Place, Chicago, Ill.

STUDENT VOLUNTEERS' BANQUET

The annual banquet of the Chicago union of student volunteers was held at the Institute on Friday evening, April 16. The volunteers from the different educational institutions of the city gathered with their friends in the lobby of the Women's Building, and after a half hour of conversation, introduction and reunion, proceeded to the dining room and sat down to "a delightful dinner" which was interspersed with song and college yells from the different bands.

President Dutton of the Union then introduced the speaker of the evening, Mr. Sam Higginbotham of Allahabad, India, who spoke in happy vein of his seventeen years experience as a missionary in Northern India, and reached the hearts as well as the minds of the volunteers present.

He said he had no expectation of going out as a missionary before completing a seminary course, but he was called and went. He had no idea at all of going to India but he was called there and obeyed. He had no idea of teaching history and economics in a college in India, but he was drafted for the job and did it. He had no desire to undertake the care of the leper colony of the mission, but he obeyed and for years was superintendent of the leper colony.

The need of object teaching in agriculture to stimulate better and intensive methods of crop and soil culture led Mr. Higginbotham to advocate the establishment of an agricultural experiment station farm. Let Sam do it; and Sam did. Moral for a student volunteer: trust and obey.

SUMMER TERM STUDENTS FROM NEBRASKA



First row, left to right: Hanna May Thomas, Mabel Schultz, Marguerite Bengtson, Edith M. Sundell, Adela B. Christy.

Second Row: Marion Livingston, Lois Oldemeyer, Myrtle Sundell, Mrs. A. G. Petersen.

Third Row: Roy A. Brehm, LeRoy D. Webber, A. B. Fiala, R. W. Van Anda, Alfred E. Sandin, Edw. Von Busch, Chas. Pfeiffer.

REUNION AT SEATTLE, WASH.

The presence of Dr. William Evans and Mr. William Young, who were conducting a Bible Conference at the First Presbyterian Church, made an auspicious occasion for the enjoyable reunion held on Wednesday, May 26, with Mrs. Florence Porter as hostess.

Dinner was served at noon in the private dining room of the Seattle Y. W. C. A., after which the guests repaired to the roof garden for a social time, and the picture shown here-with was taken. An hour of fellowship followed during which each gave a brief story of his or her work since leaving the Institute, closing with prayer for the Bible schools everywhere, especially for The Moody Bible Institute, where they felt they had received the richest blessing of their lives.



Back row, left to right—Dr. William Evans, '92, Peter A. Klein, '00, pastor, Baptist Church, Mrs. Howell Isaac, Mr. Howell Isaac, '00, head of Music Department, Y. M. C. A.; William Young, '08, evangelistic singer.

Front row, left to right—Mrs. Robert Davison, '10, Mrs. Florence Porter, '11, department work and Bible teacher, Y. W. C. A.; Dr. Georgia B. Sattler, Bible teacher; Mrs. Alveretta W. Bowman, '05, Bible teacher.

VISITORS FROM FORT SHERIDAN

Miss Laura Radford, for years in foreign mission work, has been in religious work the past two years among the Red Cross nurses and wounded soldiers at Ft. Sheridan, as a sort of assistant to the chaplains.

Miss Radford's first concern is the spiritual side of life. She, therefore, asked one of the Bible teachers at the Institute to give a course of Bible study at the hospital, which was greatly enjoyed by the goodly number who attended. She distributed large quantities of religious literature, much of which was furnished by the Colportage Association.

The Institute invited her to bring delegations

of the Red Cross nurses and wounded soldiers to be our guests for the day, and on Tuesday, April 13, the third of such delegations was entertained. In this third company were twenty-five nurses and seventeen soldiers.

A students' fellowship meeting was held at 4 p. m. at which special music was furnished by the men's and women's quartets, and the soloist and pianist of Charles M. Alexander, who were also guests of the Institute at that time. As a result of the evangelistic appeal at least one soldier confessed Christ for the first time.

The entire company attended the "Chapter Summary," "Ethics" and "Bible Synthesis" periods of the Evening Classes, and returned at 10 p. m. The members of the Moody Post American Legion acted as reception committee, and on Friday evening, April 23, the Moody Post members returned the visit with a religious meeting for the men at Ft. Sheridan.

PERSONALIA

A. Reilley Copeland, '14, is pastor of the Central Presbyterian Church, Denton, Tex.

Harry Beckman, '17, conducted the singing for evangelistic services held recently in Iowa, Nebraska, North Dakota, Tennessee and South Carolina.

Arthur E. Richards, '09, is pastor of First Presbyterian Church, Idaho Falls, Ida. They recently dedicated a new \$90,000 church building, one of the finest in the Northwest. Pledges made on dedication day covered the entire indebtedness.

A letter to Mr. Gaylord from Loya Sutherland, '05, tells of his mother's death, and of the necessity of giving up his work this summer because of ill health. He asks for the prayers of Institute friends. Address, Shelby, Mich.

Frank R. Dudley, '15, pastor of the First Presbyterian Church, Tupelo, Miss., reports 85 members added during the past year, and that all the other organizations of the church have doubled in membership. Over \$8,000 was expended in improvements on the church and manse, and \$8,000 was pledged for local and benevolent causes.

John, '19, and Mrs. Huizer, '17, are at Wanakee, N. J., where Mr. Huizer has held a pastorate since February 1. There has been a marked increase in attendance at all the services, the Sunday-school recently reaching the largest number in its history of forty-seven years.

Joseph C. Hart, '17, has recently returned from a visit to England, which he tried to make profitable for the work of Christ in general and the Institute in particular. Eleven different persons have become interested, several having enrolled in our Correspondence Department. Two or three others expect to come over to enter the Day Classes. Mr. Hart's present address is 145 Fourth Street, Milwaukee, Wis.

D. E. Johnson, '18, called on his return from the Southern Baptist Convention held at Wash-

ington, D. C., in May. He is now a student in William Jewell College, Liberty, Mo., and pastor of two Baptist churches.

L. Jack Clark, '17, recently issued the second number of the *Newsboys' World*, a publication that will be devoted to the interests of the Newsboys' Club, Houston, Tex., of which he is superintendent. The work is growing and commanding the favorable attention of the community.

Harriett E. Moore, '19, expects to sail shortly for Fatehpur, India, under the Women's Union Missionary Society of America. Address, care of Bible House, New York City.

J. C. F. Dillin, '13, was ordained by Kendall Presbytery, April 22, and has charge of the church at Bancroft, Ida.

■ J. Clarence Greene, '12, conducted evangelistic services at the Church of the Redeemer, Detroit, Mich., in March.

John Bradford, '16, serving under the Presbyterian Board in East Africa, was a recent caller at the Institute. His home address while on furlough is 837 Main street, Galesburg, Ill.

James Hall, '11, graduate of McMaster, '19, is now in his fourth year as pastor of the Mt. Dennis Baptist church, Ontario, and is very happy in his work. Mt. Dennis is a suburb of Toronto.

H. C. Ramsey, '96, has been decorated with the Order of Kiao by the president of China in acknowledgment of his relief work for the flood sufferers in 1917, when several thousands were saved from starvation.

C. R. Scafe, '00, has completed his first year of service as pastor of the First Church of Tyrone, Pa., during which eighty-nine members were received and progress made in all departments of the work.

Professor Guy C. Latchaw appeared on the program of a concert given by the Chicago Madrigal Club at the Union League Club March 18, in three solo numbers, and with a quartet, of which Mrs. Latchaw was the soprano. Mr. Latchaw had the honor also of conducting several of the rehearsals of the Madrigal Club.

Clara Bjoland, '15, writes from Khanpur Gate, Ahmedabad, B. P. India: "I am at present itinerating in a district where very few have ever heard the gospel—three hundred villages without Christ. I covet the prayers of the Institute family and Magazine readers that we may see a real work of God in this needy field. I enjoy the Magazine very much."

Rev. Frederick Cromer has just closed a three-year pastorate of the Presbyterian Church of Chester, W. Va., and will reside at Bakersfield, Calif. He leaves a united church, which, in the New Era Movement, increased its missionary offerings beyond the percentage of increase for local church support. Mr. Cromer has been an especially fine student in the Correspondence Department for some time.

Rev. William Robbins, a special student for nearly two years, left the Institute in May to take up work as pastor of the Baptist church at Manlius, Ill.

John S. Hall, '06, who has been for three and a half years in Nigeria, West Africa, is expected home on furlough this June. His work has been among a tribe hitherto unreached by the gospel, and he has been successful in reducing their language to writing and translating the four Gospels for their use. The *Canadian Baptist* recently contained an interesting article from his pen on "How Souls Are Won."

John Callahan, '97, was the speaker at an unusual service held in one of the Methodist churches in Minneapolis recently. The occasion marked the twenty-ninth year since his conversion. He occupied the pulpit that night as the guest of the church and of the chief of police, who was himself a member of the church, and who twenty-nine years ago had ordered Mr. Callahan out of the city as a criminal with a record of crime that held almost every offense against the laws of God and man. He was converted and at once began to lead others to Christ. Mr. Callahan is superintendent of the Hadley Rescue Mission, New York City, and for the past six years has also been chaplain of the Tombs prison.

BORN

To J. D. and Mrs. Fullerton, '12, at Szemas, Yunnan, S. Yunnan Mission, China, via Haiping, a son, Maurice Clifton, March 5.

To H. D., '16, and Mrs. Geist (nee Anna M. Gross, '16), at Pottstown, Pa., a son, Robert Malcolm, May 5.

To Peter, '18, and Mrs. Ratzlaff (nee Clara Albert, '19), at 301 Warren Street, Brooklyn, N. Y., a son, April 28.

To Russell E. and Mrs. Adkins (nee Mary E. Wrightson, '08), at Chicago, a daughter, Mary Alice, May 16.

To John S., '08, and Mrs. Hall, '16, at Minna, N. Nigeria, W. Africa, a daughter, Margaret Edwards, April 3.

MARRIED

A. J. Lewis, '19, and Margaret Allan, '20, at Newark, N. J., May 8. At home, Cangamba, via Benguela, W. Africa.

L. C. Schaumburg, '15, and Lily Schroeder, '15, at St. Louis, Mo., May 26.

Clifford C. Miller, '17, and Mary Virginia Dare, at Huntington, W. Va., April 30. At home, Charleston, W. Va.

DIED

Dorothy Fitting Brown, '13, at Erie, Pa., May 9.

Anna A. Buhlman, '18, at Chicago, May 9.

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The Gospel in Print

William Norton

BY VOICE AND BOOK

Rev. A. C. Dixon, D. D.

D. L. Moody was a man of biblical vision. He saw that God's method of spreading the gospel was two-fold: (1) by the living voice, and preachers were called by the Spirit into this service; (2) by the written and printed word, and the Spirit moved men to write. Moody was a great preacher who gave his time and strength to proclaiming the gospel. And he became a great writer, because he had a great message, which, even after it was put into cold type, burned and glowed with his passion for Christ and souls.

Mr. Moody sought to use other preachers and writers. Many of the living voices, that spoke with him in testimony to the truth, are now silent, but the writers "being dead, yet speak" through the printed page in the publications issued by the Bible Institute Colportage Association. And of all the great institutions he established, none is more important than this.

SUGGESTIONS TO TRACT USERS

1. Never give out a tract until you have read it yourself. If you can read it over more than once so much the better. This is desirable because then you will know whether or not the tract is scriptural; and you will also know to what class of persons it is most likely to be profitable.

2. Separate your tracts into kinds, making at least two classes: (a) for unsaved; (b) for believers. This is important because until the heart is right with God, any tract that has for its object the development of the Christian life will be useless.

3. Last, but most important: pray before, during, and after the time you give out tracts. God has promised His Word shall not return unto Him void; but it may accomplish much more than "Not returning void" if accompanied with prayer. Never give out a tract, about which you have a doubt as to its being scriptural.

A tract can be given without a word, but with a prayer; and yet a few words such as, "Have something to read," "Please accept a tract," may often be helpful. Never intrude your tracts upon anyone. Often their mission may be thwarted by the manner of the giver.—*Royal Dainties.*

MR. MOODY'S BOOK FUNDS

The following contributions have been received from May 1 to 31, inclusive:

Africa Book Fund:
2 Contributions..... \$ 6.00
Alaska Book Fund:
3 Contributions..... 10.50

Army and Navy Book Fund:	
3 Contributions.....	19.00
Fire Station Book Fund:	
1 Contribution.....	1.00
Hospital Book Fund:	
5 Contributions.....	30.00
Hotel Room Book Fund:	
1 Contribution.....	1.00
India Book Fund:	
2 Contributions.....	9.00
Lodging House Book Fund:	
4 Contributions.....	7.50
Lumber Camp Book Fund:	
16 Contributions.....	71.50
Miners Book Fund:	
3 Contributions.....	6.00
Mountain Book Fund:	
167 Contributions.....	788.66
Prison Book Fund:	
36 Contributions.....	180.46
Railroad Men's Book Fund:	
2 Contributions.....	5.00
Spanish "Way to God" Book Fund:	
64 Contributions.....	368.51
Free Tract Fund:	
2 Contributions.....	.95

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels, "Pocket Treasury," etc., have been sent out on account of the several book funds named from May 1 to May 31, 1920, inclusive.

Prison Book Fund:
Minnesota, 160 books, 350 Pocket Treasury, 150 Gospels.
Indiana, 250 books, 100 Pocket Treasury.
Kansas, 260 books, 250 Pocket Treasury.
California, 15 books, 15 Gospels.
Delaware, 3 books, 25 Gospels.
Ohio, 175 books, 160 Pocket Treasury, 15 Gospels.
Wisconsin, 305 books, 150 Pocket Treasury.
North Carolina, 25 books, 25 Pocket Treasury.
Arkansas, 200 books, 200 Gospels.
Pennsylvania, 318 books, 295 Pocket Treasury, 27 Gospels.
Texas, 214 books, 80 Pocket Treasury, 800 Gospels.
New York, 47 books, 25 Pocket Treasury, 25 Gospels.
Louisiana, 80 books, 75 Pocket Treasury.
Illinois, 18 books, 36 Gospels.
Georgia, 245 books, 130 Pocket Treasury.
Virginia, 100 books, 100 Pocket Treasury.
West Virginia, 75 Pocket Treasury.
Oklahoma, 50 books, 50 Gospels.
Alabama, 55 books, 55 Pocket Treasury.
Kentucky, 300 books, 100 Pocket Treasury.
Iowa, 46 books, 25 Pocket Treasury.
British Columbia, Canada, 100 books, 125 Pocket Treasury.

Fire Station Book Fund:
Wisconsin, 25 books.
Ohio, 10 books, 10 Pocket Treasury.
New York, 50 books, 50 Pocket Treasury.

Army and Navy Book Fund:
Illinois, 47 books.

Spanish "Way to God" Book Fund:
Philippine Islands, 100 books.
South America, 1970 books.
Central America, 75 books.
New Mexico, 12 books.
Mexico, D. F., 50 books.

Hospital Book Fund:
Illinois, 185 books, 200 Pocket Treasury.
New York, 30 books, 30 Pocket Treasury.
Wisconsin, 30 books, 30 Pocket Treasury.

Miners Book Fund:
Tennessee, 141 books, 133 Gospels.
North Carolina, 69 books.
Kentucky, 140 books, 100 Pocket Treasury, 200 Gospels.

Miners Book Fund:
Kentucky, 50 books, 50 Pocket Treasury.

Lodging House Book Fund:
New York, 30 books, 30 Pocket Treasury.

India Book Fund:
Travancore, S. India, 50 books.

Lumber Camp Book Fund:
Wisconsin, 150 books, 50 Pocket Treasury, 50 Gospels.
Washington, 150 books, 150 Pocket Treasury.
Arkansas, 210 books, 75 Pocket Treasury, 100 Gospels.
Oregon, 240 books, 1000 Gospels.

Africa Book Fund:
French Equatorial Africa, 2 books.

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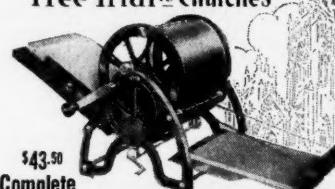
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31x3½	6.65	1.75	35x4½	10.90	3.05	
32x3½	6.90	1.90	36x4½	11.40	3.80	
31x4	7.90	2.15	35x5	12.40	3.40	
32x4	8.15	2.30	36x5	12.60	3.85	
33x4	8.40	2.40	37x5	13.65	3.85	

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